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RESEARCHES

INTO

CHINESE SUPERSTITIONS

By Henry Doré, S. J.

TRANSLATED FROM THE FRENCH

WITH NOTES, HISTORICAL AND EXPLANATORY

By M. Kennelly, S. J.

First Part

SUPERSTITIOUS PRACTICES

Profusely illustrated

Vol. V

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PREFACE.

This fifth volume of *"Chinese Superstitions"* terminates the first part of the Author's plan, or series of superstitious practices, which have been set forth in the four preceding volumes. Proceeding to a more detailed statement of its contents, it may be said that it comprises four parts.

1°. The first deals with various practices connected with magic, witchcraft and sorcery, among which may be mentioned the ancient custom of calling back the soul (1), the exercise of the black art even within the sacred precincts of the Imperial palace (2), and the work of Taoist witches, *Tao-nü* 道女, in and around Shanghai, and especially at *Hai Chow* 海州, in North *Kiangsu* 江蘇 (3). The marvellous image made of willow-wood, and possessed by these sorceresses, or "lady-dentists", *T'iao-ya-ch'ung* 𠜱牙蟲, as they are generally called, is deemed to proceed to the nether world, and return with the information required about the person or things in the dismal regions of Hades. Widows, who desire information in regard to their deceased husbands, or childless married women who wish to learn in regard to the future, not unfrequently call upon this class of spiritualists or mediums. The article on the Haichow witches, their mode of life, their alleged intercourse with the fox world, their method of curing grown-up persons and children, their strange utterances when in a state of hysterical trance, and the fear in which they are held by the people generally, exhibit a specimen of cunning and knavery unparalleled in the annals of any of our Western countries. Their experiments in weighing the soul have quite forestalled those of the "Psychical Research Society" in our modern times. The appendix, found in this English edition (1), has been furnished by the Author, with the request that it be inserted in the present volume. This curious document consists of quaint prayer-formulas chanted by the witches to the accompaniment of musical instruments: the wooden fish of Buddhist origin, a little rattle and a brass cymbal. The queries raised bespeak a groping of the Chinese mind after the Primary Cause. The reply of one of the choirs shows that the people attained to some knowledge of the true God, though as History tells us, ever mingled with idolatry. The early rulers of the country worshipped not God only, but also the spirits of mountains and rivers, and other parts of Nature. At the present day "Heaven and Earth" *T'ien-ti* 天 地 (2), are worshipped by the people, the created world instead of the Creator.

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(1) The custom of calling back the soul is a very ancient practice, and probably arose in savage and semi-civilized times, when man assimilated death to sleep, lethargy or passing unconsciousness. Under the *Chow* 周 dynasty (12th century B.C.), it assumed the shape of a rite, extending to all ranks from the "Son of Heaven" to the humblest peasant. A garment of the deceased always played an important part in the ceremony, and allured, as it were, the soul back. Many rulers and high officials proscribed it as absurd, contrary to the doctrine of the Sages and right reason. Despite all, it has been transmitted down to the present day, some Buddhist fancies having been added to the original Chinese practice. De Groot. The Religious System of China. Vol. I. p. 245-252.

(2) See Chinese Superstitions. Vol. V. p. 484-488 (Wooden or paper puppets).

(3) See Chinese Superstitions. Vol. V. p. 488-490, and p. 546-562.

This first part contains also an article on demon-dispelling objects: magic coins and swords, the Imperial Calendar, nails used in closing down a coffin, and various trees and plants deemed to be endowed with special efficacy for repelling evil spirits and all kinds of noxious influences (3).

The reader can see here, as in the preceding volumes, how the

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(1) Chinese Superstitions. Vol. V. p. 554-557 (Appendix. Taoist witches).

(2) In Chinese philosophy "heaven and earth" represent the transforming powers of Nature. Chinese Superstitions. Vol. IV. p. 420. note 1. Vol. V. p. 512, note 3; 515, note 1; 517, note 1; 555. note 2.

(3) See Chinese Superstitions. Vol. V. p. 500-509.

Chinaman peoples the world with demons and spectres (1). These cause illness and disease, annoy, molest and bring all kinds of misfortune on persons and families. To protect himself from attacks on the part of these malignant beings is the great concern, we might even say the almost exclusive religion of the Chinaman (2). This spectral world resembles much that of mortals, and all kinds of imps may be caught, tortured, imprisoned, shut up in jars (3), and even burnt to death, thus ending their mischievous career.

2°. The second part exhibits a complete calendar of gods, goddesses, genii and culture heroes worshipped in China. The christian church has its festivals and saints distributed throughout the whole year. Paganism has wonderfully aped this practice, and offers to the worship of the masses its false gods and goddesses, its Immortals and genii, its deified sages and warriors, its culture heroes, and thus fosters error in the mind of the people. From the cradle to the tomb, the Chinaman lives surrounded by idols, tablets, and other representations of unseen powers, which are generally feared, and periodically worshipped and thanked. In the joys and sufferings of life, he has his religious festivals, his favourite deities, whom he deems capable of granting his requests and affording him protection.

Hence the Author deemed it advisable to draw up a full calendar of gods and goddesses, genii and deified heroes worshipped by all classes and ranks in China. Two works have been especially helpful, and have furnished him with ample information on the subject. The first is the Imperial Calendar, which we may call the "vade-mecum" of the layman's lore (4). The second is the "daily liturgy of

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(1) See Chinese Superstitions. Vol. II. Preface. p. III (*Shen* 神 and ***Kwei*** 鬼).

(2) The struggle with the spectral world constitutes chiefly the religion of the masses. Chinese Superstitions. Vol. II. Preface. p. V.

(3) See Chinese Superstitions. Vol. II. Preface. p. IV. Vol. V. p. 480 (Youthful magicians), and p. 558 (Taoist witches).

(4) See on the Imperial Calendar, its origin, use, various prescriptions. Chinese Superstitions. Vol. IV. p. 381-401.

Buddhist monks", *Shen-men jeh-sung* 禪 門 日 誦 (1), which was kindly supplied by the abbot of a large monastery.

This latter work is the daily manual of the Buddhist brotherhood. It is doubtless the best and most complete guide that could be secured. Almost every day has its special festival or saint; whenever possible, other festivals peculiar to Southern China have also been inserted. At the end of the calendar, the reader will likewise find the list of lucky and unlucky days for the admission of novices into Buddhist monasteries, as well as those on which they may receive the tonsure or have their heads shaven (2).

Much of the tree of religion in China is native, but a mighty branch of foreign origin has been grafted on the old stock. The metaphysical religion of Sakyamuni was added to the moral doctrines of Confucius. Modern Taoism has also borrowed much from Buddhism (3). Among the "three religions", there is thus a process of grafting and dovetailing, which has resulted in an endless medley of errors, and a pantheon peopled with countless gods. The reader will, therefore, find in this calendar State Gods, such as the God of Agriculture and the Soil; the God of War, *Kwan-ti* 關 帝; the God of Literature, *Wen-ch'ang* 文 昌; Confucian sages and worthies; Taoist patriarchs, genii and Immortals; the impersonal and fictitious gods of Buddhism: *Amitabha, Dipamkara, Samantabhadra, Manjusri, Mahastama, Vaidurya, Padma-Vyuha,* as well as the *Lohans, Deva-rajas, Yama* and the Presidents of the Courts of Hades. We would especially call attention to the Five Taoist gods, who form a special Board of Health officers, and preside over Summer diseases (1); the Taoist patriarch and wizard, *Hsü-sun* 許 遜 (2), who was accompanied by the dogs and poultry of the house to the blissful abodes of the Genii; other Immortals, lovers of Nature and the wine-cup (3), all of whom are worshipped as transcendent men and deified beings.

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(1) *Shen* 禪 (transliteration of the Sanscrit Jaina, now a special Hindu sect) to sit abstractedly in contemplation, as required by *dhyana* or abstraction, whence this word has become a term for Buddhist monks. *Jeh* 日, a day, daily. *Sung* 誦, to hum, to chant. Hence "daily liturgy of the Buddhist brotherhood". It is a ritual in common use at the morning and evening services. Williams. Dictionary of the Chinese Language. — Wylie. Notes on Chinese Literature. p. 213 (Rituals and Daily Liturgies of Buddhism).

(2) Chinese Superstitions. Vol. V. p. 617 (Lucky days for receiving candidates into Buddhist monasteries).

(3) Several of its gods, various practices, and especially its magic nostrums. Chinese Superstitions. Vol. III. Preface. p. I. also p. 312-313 (Buddhist and Taoist nostrums curing all diseases).

All these gods and goddesses have their reputed birthdays, on which they are honoured with sacrifice, thank-offerings, incense, fire-crackers, and occasionally with theatricals (4). All large temples have theatres, and the birthdays of gods are almost invariably celebrated by the performance of plays before their images.

Lucky and unlucky days are also a special feature in this calendar. Thus on such a day one may fix a betrothal or a marriage, erect the framework of a house, pull down old walls, sweep the house, start on a journey, pay visits, take a bath, call in a doctor or a barber. If done on others, failure or misfortune will befall you, and thwart your best endeavours.

3°. The third part describes the principal religious festivals celebrated annually by the people. Principal among these are the celebrations which take place at the New Year (5). On the eve of the day, slips of red paper are pasted slantwise on the door (6). Henceforth, nobody may open it before the New Year has dawned; to do so, would entail the greatest misfortune for the family, and all happiness expected during the coming year would thereby escape, were the door even but slightly opened. On one of the slips is written the following motto, "may great happiness attend the closing of the door", *Fung-men ta-kih* 封 門 大 吉; and on the other, "may unbounded prosperity accompany the opening of the door", *K'ai-men ta-kih* 開 門 大 吉. Several attach to the above slips some ingots of mock-money, expecting thereby to be blessed with abundant riches during the coming year.

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(1) See Chinese Superstitions. Vol. V. Fifth month, 1st day. p. 584.

(2) See Chinese Superstitions. Vol. V. First month, 28th day. p. 569 (*Hsü-sun* 許 遜).

(3) See Chinese Superstitions. Vol. V. Eighth month, 18th day. p. 599.

(4) Theatricals in China are often an act of worship, and are generally employed in important festive celebrations. Doolittle. Social Life of the Chinese. Vol. II. p. 298.

(5) See Chinese Superstitions. Vol. V. p. 619 (Spending the New Year).

(6) See Chinese Superstitions. Vol. V. p. 622-623. Illustration n° 199.

The idea of sending New Year's gifts, tips we might even say, to the imps of the nether world (1), hoping thus to ingratiate oneself with them and be unmolested during the coming year, exhibits more foresight and wisdom than the average Chinaman is generally credited with.

On the last evening of the old year, shoes, when taken off, are placed with the soles upwards, so as to prevent the god of epidemics and plague, *Wen-shen* 瘟 神, from depositing therein the germs of these fatal diseases (2).

On New Year's morning, "Heaven and Earth", the household gods, ancestors and the kitchen god are all duly worshipped (3); the God of Poverty is shown out and burnt beside the temple of the God of the Soil, while the God of Wealth is ceremoniously introduced, and his picture set up in the family shrine, hoping thereby to secure prosperity and an increase of fortune during the whole year.

Strange to say, some pagan families abstain from meat on New Year's day (4). This is done in honour of *Buddha, Maitreya* or other deities, and is deemed to propitiate them and secure happiness for such pious devotees.

As superstitious dread ever haunts the Chinaman, the begging fraternity avail themselves of this sentiment on the occasion of the New Year (5). They go round in groups, offering their congratulations to members of respectable families, and begging in return a present of cakes or money. Whosoever would refuse them, may expect curses and imprecations upon his head, and wishes of an unfortunate New Year, a thing which he fears above all others on this day. Many quaint scenes take place on the above occasion, and those described by the Author, shall, we feel assured, be read with the greatest interest, especially the ten wishes of Chinese happiness (1). Confucius gave a veneer of politeness to his fellow countrymen, but agnostic as he was, he never raised their ideal beyond the material goods of this world.

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(1) See Chinese Superstitions. Vol. V. p. 624 § d (Suspending pieces of yellow paper from cypress-branches).

(2) See Chinese Superstitions. Vol. V. p. 625.

(3) See Chinese Superstitions. Vol. V. p. 626-629.

(4) See Chinese Superstitions. Vol. V. p. 631.—Vol. IV. p. 453.

(5) See Chinese Superstitions. Vol. V. p. 632 (How the begging fraternity enjoy the occasion).

Besides the New Year, we may also mention the Feast of Lanterns, celebrated on the fifteenth of the first month (2), generally with great display, all houses being lighted up as brilliantly as possible. On this occasion, the image of a dragon is borne in procession through the streets, several meanwhile vying with each other to secure one of the candle-ends placed in the interior of the monster, or one of his eyes, any of these objects being deemed most efficacious as a luck-bearing charm.

On the fifth day of the fifth moon, a date falling approximately in early June, it is customary to celebrate the dragon-boat festival (3), the origin of which is generally traced to the tragic death of the statesman and poet *K‘üh-yuen* 屈 原, who lived B.C. 332-295, and was a native of the State of *Ch‘u* 楚, a large feudal principality comprising the present-day provinces of Hupeh and Honan, with parts of Hunan and Kiangsu. The racing is supposed to represent the original research made by his countrymen for the purpose of recovering his corpse from the waters of the *Mih-lo* 泊 羅.

4°. The fourth and last part of the volume (pp. 657-736) treats of various animals, trees, plants and minerals endowed with marvellous powers, that is possessing more vital energy, *Tsing* 精, animation or "spirituousness", *Ling, Shen* 靈 神, than others of a similar kind. In some cases, they seem to be transformed and metamorphosed, or as the Chinese believe "possessed by a spirit".

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(1) See Chinese Superstitions. Vol. V. 634-635 (the 10 wishes of Chinese happiness).

(2) See Chinese Superstitions. Vol. V. p. 642-644 (Celebrating the Feast of Lanterns). On the origin of this feast. See p. 644. note 2.

(3) See the dragon-boat festival fully described. Chinese Superstitions. Vol. V. p. 648-650.

Foremost among the animals are the four mentioned in the *Li-ki* 禮 記, or Record of Rites (1), namely the unicorn, phœnix, tortoise and dragon, *Sze-ling* 四 靈 (2). All four, says Legge, excepting the tortoise, are fabulous creatures (3). They likewise wield the power of transformation, and can render themselves visible or invisible at pleasure. The phœnix, unicorn and dragon are, moreover, animals of happy omen, heralding by their appearance good government, peace, prosperity and virtuous men. The Author records their appearances, gives a full description of them as found in Chinese writers, and shows how they have been worshipped by rulers, literati and the people generally.

The last advent of the phœnix is said to have occurred at *Fung-yang-fu* 鳳 陽 府, in *Nganhwei* 安 徽, on the occasion of the Imperial power passing into the hands of *Hung-wu* 洪 武 (4), founder of the *Ming* 明 dynasty (A.D. 1368). The felicitous bird was seen scratching the mound of Hung-wu's father. A touch of the marvellous, says the Author, gives prominence to all great enterprises. The unicorn gamboled for the first time in the Imperial park of *Hwang-ti* 黄 帝 (B.C. 2697-2597); another appeared to the mother of Confucius a short time before the birth of the Sage (5), and again when he was about to depart from this world (1). Though fabled to escape the snares and shafts of the hunter, it was caught on this unique occasion. Pictures of this extraordinary animal are worshipped by the people in order to obtain wise and virtuous children. The dragon is represented in Chinese history and legends as the emblem of Spring and the East (2); also as a water-god soaring in the clouds and pouring out his blessings on the parched earth (3); as a mystic power residing in mountains and hills, and controlling the streams that issue therefrom, and finally as the symbol of Imperial power in China. The five-clawed dragon is appropriated solely to pictures, embroideries or figures used by the Imperial Court. A dress with a five-clawed dragon on it can be used by one of royal blood only. The dragon being a rain-god is supplicated in times of drought by prayers, theatricals and processions, and should he lend a deaf ear to the demands made, he risks being trampled under foot in effigy, or banished to the remote regions of the country (4).

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(1) *Li-ki* 禮 記. Book VII. p. 384. Legge's translation (Sacred Books of the East. Vol. XXVII).

(2) *Ling* 靈 (composed of gems, three mouths and an enchanter, hence a sorcerer offering gems to the gods and praising them) endowed with spiritual energy, animated, marvellous. *Sze-ling* 四 靈, the four animals endowed with marvellous powers. Williams. Dictionary of the Chinese Language.

(3) Legge. *Li-ki* 禮 記. Book VII. p. 384. note 1.

(4) See Chinese Superstitions. Vol. V. p. 669.

(5) See Chinese Superstitions. Vol. V. p. 672. The wondrous animal knelt before her, and cast forth from its mouth a slip of jade, upon which was the inscription: "the son of the essence of water shall succeed to the withering *Chow* 周, and be a throneless king". She then, adds the legend, tied a piece of embroidered ribbon around its horn, and the animal disappeared.

Beneath all this comedy, there is much superstition and silly credulity, and few are the folks who distrust the power of this fanciful monster for granting rain. The alleged appearances of the phœnix and unicorn are but a cunning device, designed to flatter a prosperous ruler or an eminent man, a political means for upholding a special scheme of the State, or exacting obedience from the turbulent masses of the people. This opinion is admitted by eminent statesmen, and shared by several of the present-day scholars of China (1).

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(1) The Sage was much affected by the event, and cried out: "for whom have you come, for whom have you come?" His tears flowed freely, and he added: "the course of my doctrine is run". Legge. Biography of Confucius. The Chinese Classics. Vol I. p. 59. — Vol. V. P. II. p. 834. note.

(2) The dragon is the emblem of Spring and the East. In ancient descriptions of the heavens, the Eastern quadrant is called the Azure Dragon, *Ts'ing-lung* 青 龍. De Groot. The Religious System of China. Vol. I. p. 317.

(3) The dragon is a deity, symbolic of fertile rain, rain-sending clouds, thunder and lightning. Chinese Superstitions. Vol. V. p. 682. note 1.

(4) See Chinese Superstitions. Vol. V. p. 686. (The emperor Kia-k'ing banishes an obdurate dragon).

Among the other weird animals, the fox holds a prominent place (2). Fox mythology and legends represent were-foxes as malignant beings, holding rank with the tiger, the wolf and other animals among the evil demons. It is in this especially that the fox lives in Chinese thought and tradition, and keeps the country in constant fear (3). The people generally believe that fox-demons may enter into men and children, and smite them with disease, insanity and even death. When the fox changes his form, it is as a pretty girl that he appears most frequently and does most mischief (4). In many places, he is also suspected of arson, through the fanciful idea that during the night he can strike fire out of his tail. This superstitious fear of the animal pervades all classes and ranks (5), and at times throws whole villages into consternation and panic.

Beside the fox, the tiger and the cat are deemed to be powerful demon expellers, hence magicians and exorcists are generally represented riding on a tiger, and images of cats are placed on roofs and the tops of walls for the purpose of warding off evil influences (6).

Shanghai residents may have frequently observed in Chinese funerals the image of a crane surmounting the pall, or a living white cock placed on the top of the coffin. These two birds are deemed respectively to lead the disembodied spirit to the "Land of Shades", and keep the spirits of darkness away from the soul.

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(1) See Chinese Superstitions. Vol. V. p. 679-680.

(2) See on "Fox-demons", *Hu-li-tsing* 狐狸精. Chinese Superstitions. Vol. V. p. 695-710.

(3) De Groot. The Religious System of China. Vol. IV. p. 195 (Were-foxes).

(4) Dennys. The Folk-lore of China p. 94. — Chinese Superstitions. Vol. V. p. 700.

(5) This superstitious fear of the fox has been shared by emperors, courtiers, literati and the common people. De Groot. The Religious System of China. Vol. V. p. 596.

(6) See Chinese Superstitions. Vol. V. p. 702-704 (The Tiger). — p. 710-712 (The Cat).

As in the animal kingdom, the tree and plant world has also its marvels. The Chinese believe that very old trees are animated, and may be the abode of a spirit. This false doctrine dominates all their botanical mythology, and accounts for tree and plant-worship by the people. Old pines especially are deemed to harbour the souls of the dead, whose remains they have sheltered for long years. Centennial trees are deemed to give forth blood if any one attempts to fell them (1).

Several trees and plants are also believed to be endowed with special mystic powers, and hence capable of producing wondrous and superhuman effects. Even pictures of them produce the same results, and are for this reason the object of superstitious honours. Principal among these are the peach, which has been held from the highest antiquity to be a powerful demon-expeller. This exorcising power is said to be derived from the sun, and resides especially in the branches (2). Persons suffering from fever, swoon or other demoniacal diseases, are cured by beating them with a peach-rod, or simply brandishing the rod over their heads. In all Taoist legends dealing with the pursuit of immortality the peach holds a prominent place. Even emperors, such as *Shi Hwang-ti* 始皇帝 (B.C. 246-209), and *Han Wu-ti* 漢武帝 (B.C. 140-86), were thoroughly deluded, and ate mystic peaches, hoping thereby to attain immortality, but nevertheless they followed the way of all flesh (3).

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(1) De Groot. The Religious System of China. Vol. IV. p. 280 (Tree and plant spirits). — Chinese Superstitions. Vol. V. p. 717. note 1.

(2) The peach is a symbol of the vernal sun, under whose influence it is clothed with blossoms, before a single leaf unfolds on its twigs, hence it has more vitality than all other trees, and is for this reason considered as a powerful demon-expeller. De Groot. The Religious System of China. Vol. VI. p. 957.—Chinese Superstitions. Vol. V. p. 504-505; also p. 718.

(3) See Chinese Superstitions. Vol. V. p. 720.

In the mineral world, jade, gold and pearls are deemed to prolong life and preserve the body from decay after death (1). Of course they utterly fail in this result. In some places, stones are kept in temples as objects of worship (2). It is a kind of fetichism similar to that practised by savages in the lower stages of civilization.

The above is an outline sketch of this fifth volume, which may be said to be the most interesting and valuable of the series. In preparing it for the public, many problems bearing on religion, philosophy, science and ethnography had to be considered. A thorough knowledge of the "three religions", *San-kiao* 三教, which prevail in China, their evolution from early times down to the present day, their borrowings from each other, the beliefs they inculcate, the customs and practices they embody, the gods and goddesses whom they worship, was also necessarily required, while the numerous texts of Chinese literature, ancient and modern, extracts from historical annals and voluminous encyclopædias called for the best scholarship. In the treatment of customs and practices handed down from hoary antiquity, it has been endeavoured to trace and set forth the philosophic basis, upon which, according to Chinese writers, they are deemed to have been founded. Many beliefs, when examined in the light of philosophy, history and ethnography belong to a state of primitive civilization, traces of which may be found even at the present day. Thus the peopling of the world with demons and spectres; ascribing to these beings diseases, illness and calamities; the invention of magic with its unscientific system of charms (3) and exorcisms to repel and check evil influences. In the lower stages of civilization, man groped after causes, frequently connected things in nowise related, made little distinction between identity and likeness (1), hence as we see in China, diseases are attributed to demons, a tiger's head above a door, the image of a cat on a roof, or a decoction of peach-leaves is deemed to expel spectres and protect from attacks of these mysterious beings. Symbols, allusions and puns, play also a great part in China's religious life (2). Thus the bat produces happiness, cranes and pines lengthen life, while the pumpkin, pomegranate and chestnut are looked upon as efficacious omens of numerous progeny. In all such cases, the object and its corresponding symbol are endowed with spiritual power, deified as it were, and thus become the object of superstitious worship.

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(1) For a long series of ages, peculiar animation and life-prolonging power was attributed to jade and gold, on account of their mystic relation with heaven, which is the chief seat of the Universal *Shen* 神. The *Yih-king* 易經 says: "the empyrean region is jade and gold", *T'ien wei yuh, wei kin* 天爲玉爲金. De Groot. The Religious System of China. Vol. I. p. 271. Vol. IV. p. 330.

(2) See Chinese Superstitions. Vol. V. p. 735.

(3) Magic is condemned alike by science, religion and morality. By science, because its means are irrational, silly and ineffective to produce the desired results. By religion and morality, because it pretends to control Spirits and the spiritual world, and because many of its devices are nefarious and diabolical. Jevons. Comparative Religion. p. 72.

The present-day Chinese, especially the higher and intelligent classes are thoroughly dissatisfied with these rude and primitive ideas, and look round for a religion, which will enlighten the individual and the nation on God, the soul, and the spiritual world, a religion which will give them a lofty and pure morality making for upright and strong personal character, a religion which will save the whole man here and hereafter, and this they will find in the Catholic Church. The catholic religion is a world religion, extending to all nations and peoples of the earth, giving to all the same truth, the same divine strength to face the problems and difficulties of life, the same hope for eternity, thus uniting East and West in the fatherhood of the one true God, and the solidarity of the human race.

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December 3, 1918.

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(1) Thus stabbing an image is the same as stabbing a person. A magician has but to stab an image and the person portrayed will feel the wound. Jevons. Comparative Religion. Appendix. p. 268 (Imitative or mimetic magic). — Chinese Superstitions. Vol. V. p. 487. note 1.

(2) See Chinese Superstitions. Vol. III. Preface. p. XIX (Symbolical animals); p. XX (Puns, the origin of some charms). — Vol. V. p. 713-716 (Symbolical animals).

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ARTICLE XIV.

RECALLING THE SOUL.

Chao-hwun 招 魂 (1).

In ancient times, when a member of the family died, a person bearing in his hands the garments of the deceased, went upon the housetop, and turning towards the North, cried out: "So and So, come back" (2). He then invited him to return home by agitating his clothes three times in the air. Coming down from the roof of the house, he deposited the garments on the corpse. Such is the ceremony known as "calling back the soul, inviting the soul to return". The whole was prompted by filial piety, and while praying to the deity and offering sacrifice, the family eagerly desired that the deceased would return. If he did not come back, it was because it was utterly impossible, and accordingly the corpse was placed in the bier. The above custom prevailed throughout *Hu-kwang* 湖廣 (3). Something similar even took place for the living.

Thus we see that in the days of the *Chow* 周 dynasty (B.C.

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(1) *Chao* 招, to hail with the hand, to invite. *Hwun* 魂, the departed soul, the shade, the spiritual part of the soul, which is supposed after death to ascend to the higher regions. The character is composed of "demon and vapour", the aerial principle, which becomes a ghost. Williams. Dictionary of the Chinese Language.

(2) The custom of calling back the soul was highly developed in China in olden times. Confucius held it existed there at the very dawn of civilisation. The practice arose undoubtedly in savage times and gradually assumed the shape of a rite, especially under the *Chow* 周 dynasty. It was then regulated by minute prescriptions, and was a ceremony of the greatest import. De Groot. The Religious System of China. Vol. I. p. 245 (Calling back the soul of the dead).

(3) *Hupeh* 湖 北 and *Hunan* 湖 南, which formerly constituted one province. It was divided into two under *K'ang-hsi* 康 熙.

1122-249), *Sung-yuh* 宋 玉 (1), disciple of *K'ü-yuen* 屈 原 (2), was filled with grief over the misfortune of his master, who happened to be disgraced despite his great merit. Fearing lest his soul would depart out of his body and never more return, he resorted to local magic practices for imploring the Supreme Ruler, and borrowed the formula of a sorceress, in order to compose an incantation for calling back the soul. His idea was to beg for his teacher perfect health and long life. Prayer, affection and regret, such were the sentiments expressed in this custom.

In the *Li-ki* 禮 記, or Record of Rites, we find quoted the words of Confucius, recording the practices of ancient times. The following is what he says with reference to the recalling of the soul: "When a person died, they went upon the housetop, and called out his name in a prolonged tone, saying: come back, So and So" (3).

The emperor *Kao-tsu* 高 祖 (B.C. 206-194), of the Former Han, *Ts'ien-Han* 前 漢, dynasty, raised an army for the purpose of waging war against his enemies (1). Meanwhile, the empress died at *Hwang-hsiang* 黄 鄉. When the war was over, he canonized the empress, and bestowed upon her the posthumous title of "famous woman, who recalled souls".

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(1) *Sung-yuh* 宋 玉. A poet of the State of *Ts'u* 楚, circa B.C. 300. He was a nephew of the statesman and poet *K'ü-yuen*, and like the latter held office as a minister. He is one of the authors of the class of elegiac poetry known as *Ts'u-tz'e* 楚 辭, or Elegies of *Ts'u*. Mayers. Chinese Reader's Manual. p. 196.

(2) *K'ü-yuen* 届 原, also named *K'ü-p'ing* 届 平, was Privy Counsellor to Prince Hwai, *Hwai-wang* 懷 王, of the State of *Ts'u* 楚, circa B.C. 314, with whom he stood in high favour, until ousted from his position by a jealous rival, who unjustly denounced him to the Sovereign. The disgraced minister found solace in composing the poem *Li-sao* 離 騷, or "Elegy on grief dispelled", wherein he sought to justify his character in the eyes of the Ruler. Having failed, he resolved to bid farewell to life, and betaking himself to the bank of the *Mih-lo* 汨 羅 (a river in Hunan, flowing into the Tungt'ing lake on the S.E.), he clasped a stone to his bosom and plunged into the waters of the stream. This suicide took place on the 5th of the 5th moon (end of June), and has been ever commemorated by the Chinese under the name of the "Dragon-boat Festival". A special rice-cake, enveloped in the leaves of the water-flag, is eaten on that day. Mayers. Chinese Reader's Manual. p. 107. — Wylie. Notes on Chinese Literature. p. 226.

(3) *Li-ki* 禮 記, or Record of Rites. Book VII. Ceremonial usages, *Li-yun* 禮 運. § 7. Legge's translation. Vol. I. p. 369.

The Imperial envoys conducted the coffin to *Hwang-hsiang* 黄 鄉, in *Honan* 河 南, in order to recover the soul. Having encountered a red adder on the brink of a stream, the animal was placed in the coffin, and the burial took place at *Lih-yang* 櫟 陽. The mausolea of the *Han* 漢 emperors are in *Shensi* 陜 西, 25 miles North-East of *Lintung-hsien* 臨 潼 縣. The father of the empress has his tomb to the East, while that of the empress herself, or rather of the adder, is on the left (2).

Yuen 元, the eldest sister of the emperor *Kwang-wu* 光 武 (A.D. 25-57), of the Later Han, *Heu-Han* 後 漢, dynasty (3), was married to *Teng-ch'en* 鄧 晨, a native of the district city of *Sinyeh* 新 野, in *Honan* 河 南. The rebel *Wang-mang* 王 莽 (4) then ravaged the country. *Yuen* 元 was murdered by the rebel soldiers. When *Kwang-wu* 光 武 ascended the throne, he canonized her with the posthumous title of "virtuous and accomplished princess of *Sin-yeh* 新 野".

After the death of her husband, during the period *Kien-wu* 建 武 (A.D. 25-56), an Imperial decree conferred on him the posthumous title of "Imperial President of the Court of Ceremonies", *Kin-hung-lu-sze-k'ing* 今鴻臚寺卿 (1), and various high officials were despatched to bring back with due honours to *Sin-yeh* 新野 the soul of the princess, and bury it beside that of her husband (2).

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(1) The stability of the empire was then menaced by the Huns and Tongusic tribes. Kao-tsu advanced against them, and being defeated, was compelled to sue for peace, and give his daughter in marriage to their chief.

(2) Customs of Ch'en-liu (district city of Honan), *Ch'en-liu fung-suh-chwan* 陳 留 風 俗 傳.—Chinese Superstitions. Vol. IV. p. 400. note 3 (Mausolea of the Sovereigns of the House of Han).

(3) The Later Han reigned from A.D. 25-221. *Kwang Wu-ti* 光 武 帝, its first emperor, moved the Capital to Lohyang, in Honan. He was constantly engaged in hostilities with internal factions and turbulent princes.

(4) *Wang-mang* 王 莽. B.C. 33—A.D. 23. In A.D. 3, he made his daughter empress by marrying her with *P'ing-ti* 平 帝, whom A.D. 5, he removed by means of poison. He then became regent, and in A.D. 8, had himself declared emperor. He was eventually driven from power, and perished A.D. 23, in a revolt of his troops. Mayers. Chinese Reader's Manual. p. 242.

In the period *Yung-kia* (A.D. 307-313), during the reign of *Hwai-ti* 懷帝 (3), of the Western Tsin, *Si-Tsin* 西晉, dynasty, the ruler of *Yueh* 越 (4), a state bordering on the sea-coast, happened to die. His mausoleum was burnt down by *Shih-leh* 石勒, and his secondary wife, *P'ei* 裴, taken away by force, and given to one *Wu* 吳. The emperor *Yuen-ti* 元帝 (A.D. 317-323), founder of the Eastern Han, *Tung-Han* 東漢, dynasty, having subdued the country towards the East, wished to recall the soul of the ruler of *Yueh* 越, and have it duly buried in a new mausoleum. For this purpose, he convoked his high officials, but all contended that such recalling of the soul was absurd.

The emperor hereupon issued an edict proscribing the above custom.

Yuen-hwai 袁瓌, Imperial censor, in those days, wrote the following: "the Sages, in intimating their orders, have ever conformed with common sense, hence they adapted the outer coffin to the dimensions of the inner one, and the latter to the requirements of the corpse. If there is no corpse, an inner coffin is useless; and if there be no inner coffin, why should an outer one be made for the purpose of enclosing it? To recall a soul for the purpose of burying it, is to inter a departed spirit, and such a custom cannot be tolerated".

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(1) *Hung-lu-sze* 鴻臟寺, the Court of Ceremonies. — *K'ing* 卿, a lord, a high officer, a President of a Court. Williams. Dictionary of the Chinese Language.

(2) Annals of the Posterior Han, *Heu-Han-shu* 後漢書 (A.D. 25-221).

(3) *Hwai-ti* 懷帝 (A.D. 307-313). During his reign the Tartars invaded the North of the empire and took Lohyang, the Capital.

(4) *Yueh* 越. A feudal state in the North and East of Chekiang; some rulers extended their sway even to Kiangsu. It was reduced by *Ts'u* 楚. Williams. Dictionary of the Chinese Language.

The High Intendant *Sün-tsu* 荀組 drew up a statement quite agreeing with that of the censor. "Some may set forth, says he, the case of *K'ü-yuen* 屈原 (1), whose soul was recalled, but this unique instance cannot be considered as establishing a law. It may be also objected, that the soul of the princess of *Sin-yeh* 新野 was recalled under the reign of *Wu-ti* 武帝 (2), of the *Han* 漢 dynasty, but the facts and doings of the late dynasties do not establish a precedent which others are bound to follow". *Kan-pao* 干寶, prominent member of the Hanlin Academy, wrote also the following on the present matter: "nowadays, the departed soul is recalled, but no example of such a custom is found in the Classics. When a person is really dead, it is contrary to reason to make pretence that he is not; when a thing is no more, one must not pretend that it still exists" (3).

But, it may be said, did not *Chow-sheng* 周生 write that the corpse of the emperor *Hwang-ti* 黃帝, endowed with the virtue of the Immortals, ascended on high; and that *Fu-wei* 扶微 and others of his faithful ministers secured his garments and head-dress, and had them duly buried. To this we may reply by quoting Confucius, who says: "men benefited by the sage counsels of *Hwang-ti* 黃帝 (4), while he was still living, and after his death, his descendants followed them in a most exemplary manner. *Hwang-ti* 黃帝 is, therefore, really dead, and it is absurd to state that he became an Immortal. Even if we suppose, which is impossible, that he became one, what need would there then be of burying him?" (1).

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(1) *K'ü-yuen* 屈原. See above. p. 466. note 2.

(2) *Wu-ti* 武帝 (B.C. 140-86). He waged incessant war against the *Hsiung-nu*, at first with little success. Further attacks against those warlike nomads proved at last successful, and compelled them to fly to the Oxus regions, whence they subsequently fell upon the Roman Empire in conjunction with the Huns.

(3) Historic Annals of the Tsin dynasty, *Tsin-shu* 晉書. Treatise on recalling the soul for the purpose of accomplishing the burial rites, *T'ung-tien chao-hwun tsang-i* 通典招魂葬議.

(4) *Hwang-ti* 黃帝 (B.C. 2697-2597). The yellow Emperor, who reigned under the influence of the element earth. He is looked upon as the founder of the Chinese empire. Fables and legends beyond number exist as regards his origin and life. "I must pronounce Hwang-ti to be a fabulous person", says Legge. Introduction to the *Shu-king* 書經, or Book of Records. Chinese Classics. p. 82.

The President of the Privy Council, *K'ung-yen* 孔衍, drew up a memorandum on the question, from which we extract the following: "In recent times, many persons have been murdered by rebels and brigands, and their mortal remains having disappeared, some have endeavoured to recall their souls in order to give them a decent burial. In my opinion, such a practice is contrary to right reason. Invented by mean and stupid folks, it merely befits untutored rustics, and is opposed to the doctrine handed down by the Sages. Although it is practised nowadays, nevertheless it has been rightly proscribed by our ancient rulers. The reason is, because the Sages, when laying down the burial rites, only contemplated the burial of the body; they never entertained the idea of burying the soul. To recall the soul, in order to enclose it in the tomb, is contrary to the dictates of nature, hence whoever prefers such puerile and absurd customs to right reason, verily transgresses the institutions of the Sages. The practice, therefore, should be proscribed" (2).

Have not the high officials and eminent scholars frequently condemned this silly practice of recalling the soul? However, this does not prevent the people of the present day, whenever one is drowned in a river or in the sea, from seeking to recover the corpse, and summoning Taoist priests, *Tao-shi* 道士, for the purpose of recalling the soul.

Paddling in a small boat, they cast their nets into the deep, and if they happen to pick up a tiny denizen of the waters or a shell-fish, they proclaim forthwith that the soul of the deceased is enclosed therein. The animal is then respectfully borne home, and duly buried, as if it were the corpse of the deceased. In the above case, the soul is called *T'ao-hwun* 淘 魂, that is "a fished-up or accidentally discovered soul".

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(1) See the *Lu-shi* 路史, a compilation in 47 books by *Lo-pi* 羅泌, an extravagant Taoist writer of the *Sung* 宋 dynasty. Wylie. Notes on Chinese Literature. p. 30.

(2) Historic Annals of the Tsin dynasty, *Tsin-shu* 晉書. Treatise on recalling the soul for the purpose of accomplishing the burial rites, *T'ung-tien chao-hwun tsang-i* 通典招魂葬議.

The word *T'ao* 淘 means to search for, to scour, to find, to wash out as gold dust, or as rice placed in a bamboo basket previous to having it cooked for dinner, hence the expression *T'ao-mi* 淘 米, to scour rice.

Likewise, when a maniac talks incoherently or gesticulates at random, it is imagined that his soul has wandered away from the body, and hence endeavours are made to call it back.

Divers methods employed for recalling the soul.

1° A man stationed behind the fireplace cries out: "So and So, come back". Another standing in front replies: "he has returned".

2° Somebody ascends to the housetop, and turning towards the North (1), clasps the chimney of the fireplace; another ascends to the roof; a third person is stationed outside the door-way, while a fourth remains inside the house; all four call back the soul, and reply in turn to each other.

3° Persons proceed to the local shrine, burn incense and light some candles before the temple-god; the ones then call back the soul, and the others reply as above (2).

4° If the sick person has contracted the ailment outside his home, persons go a mile out on the way he pursued when entering (1). Returning slowly towards the house, the person in front recalls the soul, and the one at the rear replies.

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(1) The North is the region of darkness and cold, of the *Yin* 陰 principle. The departed soul is deemed to go there, hence the face was turned towards the North. De Groot. The Religious System of China. Vol. I. p. 249 (Calling back the soul of the dead).

(2) The local god is here invoked to help in calling back the soul. The Chinese, it seems, place implicit trust in him and believe him to have some power over the soul.

5° In the country around *Hwo Chow* 和 州, and *Lüchow-fu* 廬 州 府, in *Nganhwei* 安 嶶, the method employed in recalling the soul of a child is as follows: the child's name is first mentioned, then the person adds "where are you amusing yourself, come back home". Or thus "where were you frightened, return home" (2).

If for instance the child's name is *Ngai-hsi* 愛 喜, little darling, the person will say: "little darling, where have you been scared, where are you amusing yourself? Come back home". *Ngai-hsi, ni tsai-na-kw'ai-hoh-cheh* 愛 喜, 你 在 那 塊 嚇 着. *Ni tsai-na-li wan, lai-kia ya* 你 在 那 裏 玩 來 家 呀. Another following behind, replies "he has returned", *Lai-liao* 來 了. While they shout to burst their sides, a person within the house places the clothes of the deceased child on a broomstick, near the house or the door-way, and watches attentively whether a leaf or a blade of grass has moved in the vicinity, or whether an insect has been seen flitting by (3)... any such occurrence is a sign that the soul has returned.

People frequently employ a gourd-ladle, *Shui-p'iao* 水 瓢, made

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(1) *Kao-k'ang* 高 閌, who lived in the 12th century, records the following custom of the inhabitants of *Hwai-nan* 淮 南 (Central part of the provinces of Nganhwei and Kiangsu): "nowadays in Hwai-nan, it is customary when any one among the people has died suddenly, to send a certain number of men on to the roof of his dwelling and along the roads, to call for the deceased everywhere". De Groot. The Religious System of China. Vol. I. p. 245 (Calling back the soul of the dead).

(2) When a child is taken with convulsions or fainting, the Chinese think the soul wanders away from the body; hence in such cases the affrighted mother hastens up to the roof of the house, and waving a bamboo-pole to which is attached the child's garment, calls the child's soul back. Meanwhile, another inmate beats a gong to arouse the attention of the soul. If recovery does not follow quickly, the mother repeats the ceremony until her efforts are crowned with success. De Groot. The Religious System of China. Vol. I. p. 243 (Calling back the soul of the dead).

(3) The idea of the wandering soul entering the body of an insect, or animating a leaf or blade of grass, is due to the influence of the Buddhist doctrine of metempsychosis. See Chinese Superstitions. Vol. I. p. 133.

Fig. 180

Le rappel de l'âme.
Calling back the departed soul.

of half a gourd or dried calabash. With this they endeavour to pursue or catch the soul in the open air.

In every case, it is necessary to secure the garments of the deceased (1), and if the smallest insect, fly, ant etc... is perceived to the rear or front of the fireplace, upon the roof of the house, in the village temple, on the road or near it, all congratulate each other, and imagine that they have recovered the soul of the deceased. The insect is then brought back, and placed beneath the pillow of the sick person, care being taken to cover him with the garment which has attracted the soul.

At *Hsüchow-fu* 徐州府 and *Suhts'ien-hsien* 宿遷縣, in North Kiangsu, a more quaint method is employed. A woman takes a bowl of water, and covering it with a sheet of paper, sprinkles upon the latter a few drops of water. She then holds up the sheet to the light, and observes whether any drops fall into the bowl, or still adhere to the lower part of the sheet. If several drops are found adhering, a dog has scared the child out of its wits ; if only a few, a man has caused the fright ; if none at all are found, the illness is deemed to be natural. Part of the water is then administered to the sick child ; the demon that caused the fright is thus conjured (2), and the soul returns. The names given to this ceremony vary with the localities ; it is most generally called "vociferating or calling aloud to the soul", *Kiao-hwun* 叫魂 (3).

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(1) A suit of the deceased ever plays an important part in the ceremony of recalling the soul. The vital spirits, on seeing the garment, are expected to recognize it and seek refuge therein. In the case of the emperor, feudal lords, noblemen and officials, the court dress was always used. In calling back the soul of a woman, her wedding garments should not be used. De Groot. The Religious System of China. Vol. I. p. 246 (Calling back the soul of the dead).

(2) The Chinese believe that cases of convulsion and fright are caused by mischievous spectres, who draw the vital spirits out of the body, or snatch away the soul. These malignant spirits are the *Ti-shah* 地煞. Chinese Superstitions. Vol. III. p. 277, 288, 292, 308, 320 ; also known as *Shah-kwei* 煞鬼, Vol. III. p. 302, 311 ; or *Shen-shah* 神煞. Vol. III. p. 317.

(3) The wandering soul is made to return to the body by shouts and calling out the name. Noise arouses the attention of the soul. De Groot. The Religious System of China. Vol. I. p. 243.

Among all modern superstitions, the recalling of the soul is one of those most commonly practised. In ancient times, this recalling of the departed spirit, although quite of no avail, was, however, less reprehensible, for then it was but a mark showing that one could not believe that death was real (1), and that there was still hope that life would return.

In the time of the *Han* 漢 dynasty (B.C. 206—A.D. 221), when the practice began of recalling the soul in order to give it a decent burial, the high officials and literati begged the emperors to prohibit such a custom. At the present day, this absurd practice has developed with renewed vigour.

We also find among ancient customs, that when people were in prey to extreme fright, and did not know what to do, they had recourse to magical incantations for the purpose of recalling the soul; it was all a mere pretence, we might even say a paroxysm of anguish, but these invocations to the Supreme Ruler, manifesting one's affection for a dearly beloved person at the point of death, did not necessarily exhibit a general belief that the soul wandered outside the body before death really occurred.

Nowadays all believe that the soul has really left the body, and hence it is called back. Let us reason a little with these folks, and see how they uphold such a belief.

Either the soul is present within the body, and then the person is still living; or the soul has left the body, and then the person is really dead. Every living being must, therefore, necessarily have a soul existing within the body (2).

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(1) The Chinese from the most remote times have considered death as a temporary insensibility. After death, the superior soul was thought to wander away, but the inferior soul remained with the body in the grave, and kept it a certain time from corruption. If the superior soul returned, resurrection could take place at any time, even after months and years. De Groot. The Religious System of China. Vol. IV. p. 123 (Resuscitation of the dead by their own souls).

(2) The generally accepted opinion among the Chinese is that man has two souls. The first or superior one is called the *Shen* 神, or *Hwun* 魂. This

It happens at times that a severe illness suspends the use of the soul's powers, or acute bodily suffering and cerebral troubles may cause delirium. If in such cases the intellectual powers are hampered, and absence of sensibility and cessation of movement set in, it must not be inferred that the soul has been deprived of intelligence, still less that the vital principle has left the body; these phenomena are caused by the violence of the crisis, which suspends the powers of the soul. Such, a blunt instrument handled by a skilful workman, or a worn out brush wielded by a clever painter; in these cases, defective execution must be wholly ascribed to the inferior state of the instrument, and not to the lack of power or the absence of the workman. To take an everyday instance, the eye naturally can see all objects, but if a speck or film affects it, its power of vision is obstructed. It is not that the eye has disappeared or lost its natural power of sight, but the film that affects it, suspends its visual power.

Thus is it in the case of a person, who talks incoherently when suffering from severe illness; his soul remains within the body and has in nowise disappeared. Dispel, therefore, the disease which affects the brain, rather than call back the soul, which in reality has never abandoned the body.

Reply. — For us, we admit that the superior soul may abandon the body (1), which then remains informed by the inferior soul. It

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emanates from the *Yang* 陽 principle of the Universe. The second or material soul is the *Kwei* 鬼. This emanates from the *Yin* 陰, or dark principle of the Cosmos. The two souls are finally absorbed into the universal *Yang* and *Yin*. De Groot. The Religious System of China. Vol. IV. p. 3 and 5 (Duality of the human soul). — Chinese Superstitions. Vol. I. Preface. p. III. — Wieger. Folk-lore Chinois moderne. Introduction. § 9. p. 9.

(1) During sleep, the Chinese believe that the soul may wander away. Dreams are also held to be wanderings, peregrinations, excursions of the vital principle. Moreover, a person may send his soul out to inquire about hidden things. This is called "emitting the *Shen* 神". The soul in such cases is much open to fright. All the facts brought forward by Chinese writers to substantiate the above theory are pure imagination, extravagant, and strongly tinged with Buddhist fancies. De Groot. The Religious System of China. Vol. IV. p. 108, 110, 130.—Wieger. Folk-lore Chinois moderne. Introduction. § 10. p. 9.

is the superior soul which we wish to call back to its abode within the body. Countless are the facts which show that the superior soul has wandered out of the body.

Thus, during sleep, the superior soul may wander away from the body, and return later on to its former abode. Such a phenomenon occurs in cases of severe illness, or when a child happens to be frightened.

The proof of it is, that the superior soul of the Immortal *T'ieh Kwai-li* 鐵拐李 (1), wandered through the air, and when it returned, not finding its former body, entered into that of a poor beggar, whose spirit had departed at that very moment.

Several other legendary facts are adduced, and are current among the people, purporting to prove that the soul wanders at times out of the body (2).

Frequently the soul cannot find its way back to the body; occasionally also it may have been so scared that it is afraid to return. In such cases, it must be assured, coaxed to come back, much like a frightened child, that is afraid of being chastised by an angry parent. Such at the present day is the idiosyncrasy of the Chinese mind.

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(1) *T'ieh Kwai-li* 鐵拐李. A legendary Taoist patriarch and one of the "Eight Immortals". Instructed by *Lao-tze* 老子 himself, his patron occasionally invited him to travel through the air. He obeyed, leaving a disciple to watch over his material soul, *Kwei* 鬼. The watcher, called to the death-bed of his mother, neglected his trust, and when the wandering spirit returned, it found its earthly habitation no longer vitalized. It therefore entered the first available refuge, the body of a lame and crooked beggar, whose spirit had departed at that very moment. In this shape, the patriarch continued his existence, supporting his halting steps with an iron staff. Mayers. Chinese Reader's Manual. p. 217.

(2) Soul absent during a dream (De Groot. The Religious System of China. Vol. IV. p. 108. — Wieger. Folk-lore Chinois moderne. n° 1. p. 13) — Buddhist monk sending out his soul, *Shen* 神 (De Groot. Vol. IV. p. 109. — Wieger. n° 24. p. 60). — A clairvoyant youth (De Groot. Vol. IV. p. 103. — Wieger. n° 23. p. 59). — A somnambulist husband (De Groot. Vol. IV. p. 96. — Wieger. n° 27. p. 64). — A drunken graduate returning home is attacked by a mountain-spectre, apparently killed, rescued by one of his ancestors, and finally resuscitates his own body (De Groot. Vol. IV. p. 96. — Wieger. n° 27. p. 64).

ARTICLE XV.

YOUTHFUL MAGICIANS.

Ts'iang-t'ung-tze 搶 童 子 — *Ts'iang-ta-sien* 搶 大 仙 (1).

These youthful exorcists, *Ts'iang-t'ung-tze* 搶 童 子, also called "spectre-catchers", *Ts'iang-ta-sien* 搶 大 仙 (2), are magicians, who pretend to catch and expel all kinds of evil spectres, *Kwei* 鬼 (3).

Such exorcising lads are invited by families, for the purpose of expelling all mischievous spectres, that annoy, cause illness, and bring all kinds of misfortune upon the inmates of the house.

When the magician arrives, a table is prepared in the apartment, and upon it are placed lighted candles and incense. The exorcist leaning over the table, rests his head on his folded arms, and remains in this posture during a quarter of an hour or longer, until he is possessed by some superior god or spirit (4).

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(1) *Ts'iang T'ung-tze* 搶 童 子. From *Ts'iang* 搶, to seize, to catch, to take by force; and *T'ung-tze* 童 子, a lad, a youth; hence "spectre-catchers, boy-exorcists, youthful magicians". Youths are selected, because being frail, nervous, impressionable, physically and mentally weak, they are more easily hypnotised and stirred to ecstasy than others. De Groot. The Religious System of China. Vol. VI. p. 1269 (Possessed mediums, exorcists and seers). — Chinese Superstitions. Vol. I. p. 149, note 2.

(2) *Sien* 仙, an Immortal, a genius, human souls endowed with divine powers. They are inferior to gods, and have the power of becoming invisible. Williams. Dictionary of the Chinese Language.

(3) *Kwei* 鬼. A disembodied soul, a ghost, a spectre or evil spirit, demoniacal influences. Williams. Dictionary of the Chinese Language.—Chinese Superstitions. Vol. II. Preface. p. III (The two classes of Spirits in China).

(4) De Groot holds that the god who possesses such mediums is always a spirit of inferior rank, the idol of some little frequented temple or family shrine; gods of a notable rank in the divine world seldom descend into a material, impure human body, save under exceptional circumstances. De Groot. The Religious System of China. Vol. VI. p. 1271 (Club-gods and mediums).

Fig. 181.

Tsiang tong tse, magicien faisant profession de prendre et de pourchasser les mauvais esprits.

Youthful magician expelling spectres, Ts'iang-t'ung-tze 搶童子.

If the god delays too much in manifesting his presence, he requests that incense be burnt in honour of such and such a spirit, that a vow be made of donating something to the temple, undertaking a pilgrimage or making a thank-offering.

Suddenly he is seized by an unseen power—such at least is the general belief—which throws him into an ecstatic state (1). His looks are wild, his movements disorderly, and he resembles a maniac who has lost all self-control. He then arms himself with a sword or a trident, frisks and skips about in the apartment, jumps like a madman, climbs up to the cross-beams, runs out from the house, ascends to the roof, brandishing his sword on all sides against unseen agencies which he alone perceives. At last, he seizes one, and further on two or three of these mischievous spirits, which he shuts up in a small earthen jar, *Kwan-tze* 罐子 (2). He then drinks some water mingled with incense burnt before a temple-god, and spurts it on the spectre enclosed in the jar. After this incantation, the spectre can never more escape (3). There is no need of placing a cover on the vessel, a mysterious power holds the prisoner captive.

The spectral pursuit over, and the last mischievous spirit being shut up in the jar, the youthful magician, *Ts'iang T'ung-tze* 搶童子, takes two strips of cloth, one green and the other red, and covering therewith the jar, ties them round with a red string (1). Finally, he takes the jar in his hands, and amidst a show of contortions and quaint gestures, carries it out and deposits it at some near cross-road.

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(1) In club-temples, there is a kind of ritual for bringing gods into mediums. This incantation was originally uttered by the god himself, with the additional promise to come whenever he might hear it; it is then nothing short of a magical spell suited for exercising influence upon the divine world. De Groot. The Religious System of China. Vol. VI. p. 1273 (Possessed mediums).—Chinese Superstitions. Vol. III. Preface (Religious magic).

(2) *Kwan-tze* 罐子. A jar, a gallipot, a crock; a pitcher having no spout, and used for holding oil, water or honey. Williams. Dictionary of the Chinese Language.

(3) The Chinese world of spectres is largely modelled after man's own image. They appear in human form, have human passions, may be pursued, caught, warded off with weapons, and strange to say, may even be killed. By burning written charms, spirits are caught, imprisoned and tortured. Chinese Superstitions. Vol. II. Preface. p. IV.

Piling up around it a heap of dry grass, the magician now sets it on fire, meanwhile brandishing his sword or trident, and breaking the jar to pieces. The spectres are thus consumed in the flame of the fire.

Henceforth, the family is deemed delivered from all noxious influences and annoyances caused by these mischievous spectres. As to the magician, he is still in the last stage of hysterical agitation. The comedy will be soon terminated.

Having returned home, he rests again his arms on a table upon which incense is burning. One of his associates then seizes him by the hair of the head, and spurts water on his face (2). Hereupon he revives, as it were, from a swoon or hypnotic state, and the ceremony is over (3). Should the sick person recover or feel improved, all is ascribed to the divine power of the magician, and he is rewarded with a handsome remuneration (4). The above custom is much practised at *Lüchow-fu* 廬州府, in *Nganhwei* 安徽.

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(1) Red things are believed to be efficacious in keeping away evil spirits. To mark the stops or pauses in the Chinese Classics with red ink, it is thought, will keep away such spirits from the person who is using the book; so also can red cloth or red strings aid in protecting one from them. Doolittle. Social Life of the Chinese. Vol. II. p. 308.

(2) At last, says De Groot, the spirit announces its intention to depart. Then a drum is beaten loudly, another spurts over the medium a draught of water in which the ashes of magic papers were dropped; another burns some gold paper to reward the spirit, and ask forgiveness should it be displeased or impolitely treated. When an exorcising ceremony is over, the spirit quits the medium and returns into the idol. De Groot. The Religious System of China. Vol. VI. p. 1279 (Possessed mediums).

(3) It is asserted that the man has not the slightest notion or recollection of what has occurred to him. De Groot. The Religious System of China. Vol. VI. p. 1275.

(4) A parish always rejoices to have such mediums as the above. Mandarins, the gentry and public pay for oracular advice. If fever or demoniacal illness is dispelled, a handsome remuneration is made to the temple and its owners. Cured persons become protected children of the god, send in an annual sacrifice, and pay for theatricals. De Groot. The Religious System of China. Vol. VI. p. 1279.

The annexed illustration exhibits the youthful magician armed with a trident, and expelling spectral influences. His looks are wild, his hair is dishevelled, he is in prey to extreme excitement, and in a state resembling neurosis.

Ceremonies for expelling disease-spectres and noxious influences in villages may be traced back to pre-Confucian times. Thus we read in the *Li-ki* 禮 記, or Record of Rites, the following : "During the *Yang* 楊 ceremony, when the villagers were driving away pestilential influences, Confucius put on his court robes, and stood on the Eastern steps to keep the spirits (of his departed ancestors) undisturbed in their shrines" (1).

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(1) *Li-ki* 禮 記, or Record of Rites. Book IX. The single victim at the border sacrifice, *Kiao-t'eh-sheng* 郊 特 牲. Legge's translation. Vol. I. p. 423.— Chinese Superstitions. Vol. II. Preface. p. II. note 4. These ceremonies were conducted with great uproar and boisterousness, Every house was searched to expel demons and drive away pestilence.

ARTICLE XVI.

VAPOURIZING VINEGAR.

Hsiang-t'an 香罈 (1).

In the province of *Nganhwei* 安徽, the manufacture of burners employed in the performance of this superstition constitutes an important branch of industry. The vessel used is a kind of cast-iron vase or basin, with strong sides and two small handles, so that it may be taken easily from one place to another.

Besides, it is fitted into a small wooden frame, to which is attached a long handle. By seizing the handle, the vessel may be taken conveniently all over the house.

As to its use, it may be briefly described as follows. The cast-iron vessel is placed on the fire until it reddens; then by means of a tongs, it is placed on the wooden frame. Red vinegar, *Hung-ts'u* 紅醋 (2), is forthwith poured into it; the liquid, on touching the red-hot metal, is vapourized, and fills the apartment with a strong pungent smoke. The operator now seizes the wooden handle, and transports the burner all over the house, introducing it beneath the tables, and into all corners and crannies of the walls. Having gone through all the apartments, and introduced his basin everywhere, he deposits it at the outer door-way, burns some superstitious papers, *Chi-ma* 紙馬 (3), fires off crackers, and thus terminates the ceremony.

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(1) *Hsiang* 香, fragrant, aromatic. *T'an* 罈, an earthenware jar or jug for spirits, oil or other liquids; hence an incense burner or basin. Williams. Dictionary of the Chinese Language.

(2) *Ts'u* 醋, Vinegar, pickle. The radical *Yiu* 酉 resembles in its original form a vessel for distilling spirits. Williams. Dictionary of the Chinese Language.

(3) *Chi-ma* 紙馬. Literally "paper horses" burned at funerals for the use of the dead. Under *Shi Hwang-ti* 始皇帝 (B. C. 246-209), horses were immolated on tombs. Later on this abuse was eradicated, and paper images substituted for the real things. These images were burned, and thus forwarded to the nether world, where it was thought they would be useful to the disembodied spirits. Chinese Superstitions. Vol. IV. p. 425-426.

Fig. 182

La cérémonie du *"Hiang Tan"* ou vaporisation du vinaigre.

Hsiang-t'an, or Ceremony of vapourizing vinegar.

(for expelling demons and malignant influences).

The operation is styled "vapourizing vinegar", *Hsiang-t'an* 香 罈.

The purpose for which it is done is the following. The pungent odour of the vinegar is deemed highly efficacious for expelling noxious influences, averting epidemics, and putting to flight all mischievous spectres which threaten the welfare of the household (1).

The ceremony is practised at the beginning of the New Year, in times of epidemics, and when the vengeance of an evil spirit or a malignant star is feared; also when Taoist priests, *Tao-shi* 道 師, burn incense for begging blessings and happiness: when a bride enters the home of the bridegroom for the first time; in a word, whenever any witchcraft or evil influence is feared.

In 1906, at *Hwo Chow* 和 州, in the province of *Nganhwei* 安 徽, a family, whose names were on the church register, well nigh got into great trouble with their pagan neighbours, because a little girl took into a house a child recently born. "My home is infested, said the pagan owner, you have brought in a child which is not yet a month old. You must perform throughout the house the ceremony of "vapourizing vinegar", *Hsiang-t'an* 香 罈, in order to purify it, and remove all noxious influences which threaten the inmates".

The above ceremony is also used in some places for the purpose of obtaining an increase of wealth. The vinegar poured into the red-hot burner overflows the vessel and ascends in the air. This is auspicious of future wealth (2). The more the vinegar overflows, the more riches are expected to flow into the family coffers.

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(1) It is generally believed in China that demons and spectres visit man with disease, cause plagues and epidemics, produce poisonous breaths and influences, working at times in connection with the vicissitudes of the seasons. De Groot. The Religious System of China. Vol. V. p. 705 (Demonism in Pathology).

(2) Twice every day, Chinese bankers, traders, store-keepers and petty shopkeepers burn incense and lights before the "god of wealth", in the hope of engaging his protection and assistance in securing success in business and an increase of fortune. This custom shows how the business transactions of the common people are intimately connected with superstitious views and worship. Doolittle. Social Life of the Chinese. Vol. II. p. 155-156.

ARTICLE XVII.

WOODEN OR PAPER PUPPETS.

Muh-jen 木 人 — *Chi-jen* 紙 人 (1).

This superstitious practice consists in making a wooden, paper, or other kind of puppet, representing the person upon whom one wishes to be avenged. After heaping all sorts of insults upon this representation of an enemy, it is buried in the ground, accompanied with imprecations and spells (2).

We find a memorable instance of this superstition recorded in the "Abridged General History", *Kang-kien* 綱 鑑 (3).

The events related, happened during the reign of *Wu-ti* 武 帝 (B.C. 140-86), of the Former Han dynasty, *Ts'ien-Han* 前 漢. The following is a brief account of all, as found in the work "Elucidation of the Historic Annals", *Tze-chi t'ung-kien-kang-muh* 資 治 通 鑑 綱 目 (4).

In those days, Taoist priests, *Tao-shi* 道 士, and witches had free access to the Imperial palace; they bewitched all the inmates by their magic art and conducted themselves with the utmost insolence.

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(1) *Muh-jen* 木 人, literally wooden man; *Chi-jen* 紙 人, paper man, hence human images, puppets.

(2) From early ages, sorcerers and sorceresses in China have exercised the black art. From the very outset, sorcery was associated with poison, imprecations and spells. The black art played a very important rôle under the *Han* 漢 dynasty, and severe measures were adopted against those who indulged in it. De Groot. The Religious System of China. Vol. V. p. 826 (Sorcery).

(3) Literally "General Mirror", or Historic Annals. A compendium of a greater work brought down to the close of the *Ming* 明 dynasty. Due to *Wu Sheng-k'üen* 吳 乘 權, and published in 1711. Wylie. Notes on Chinese Literature. p. 29.

(4) Published at the close of the *Ming* 明 dynasty by the national historiographer, *Ch'en Jen-sih* 陳 仁 錫. Wylie. Notes on Chinese Literature. p. 26.

Fig. 183

Les figurines de bois ou de papier (l'Envoûtement).

Stabbing and secreting wooden or paper figures.

(Diabolical or black magic).

Availing themselves of their privilege, these witches penetrated into the harem, and lent their professional art to fomenting intrigues among the Imperial concubines; they buried in the ground wooden puppets and offered sacrifices to evil spirits (1).

So far, the emperor did not interfere. Suddenly, however, during the night, thousands of wooden warriors, bearing staves in their hands, appeared to him in a dream, and threatened to thrash him soundly.

Starting up from his sleep, and in prey to extreme terror, he fell ill of a languishing disease. *Kiang-ch'ung* 江 充 (2), fearing to be put to death if the throne passed into the hands of the heir-apparent, his bitter enemy, persuaded the aged monarch that his illness was due to sorcery.

Hereupon, the ruler commissioned him to examine the matter, in order to discover the authors and punish them. For this purpose, he engaged an old sorceress called *Hu* 胡 (3), whom he instructed to dig up the ground and retire therefrom the mischievous wooden puppets.

Whatever was dug up bore a suspected character, and forthwith all who seemed implicated were belaboured with red-hot iron tongs. These poor wretches, evercome by the tortures, involved other presumed accomplices in their crime. The number of the victims thus ran up into thousands.

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(1) The magical arts referred to are practised even to the present day in China. When a person wishes to destroy another person's life, he has a wooden figure resembling him made. It is then pierced with sharp instruments, and all kinds of imprecations having been uttered against it, it is buried in the ground. It is believed that certain death will be the result of this. Mc Gowan. Imperial History of China. p. 101.

(2) *Kiang-ch'ung* 江 充. A native of *Han-tan* 邯 鄲, in the principality of *Chao* 趙 (now in Chihli province), and commander of the Hunnish troops at the court of *Wu-ti* 武 帝. He was a bold and martial figure, and a high favourite of the emperor, who relied on him for his personal safety. The heir-apparent hated him and intended to put him to death. To avenge himself he made the aged emperor, who was most superstitious, suspect his whole household of magical practices. De Groot. The Religious System of China. Vol. V. p. 830.

(3) She was of Hunnish origin and skilled in the art of detecting spectres and haunted places. De Groot. The Religious System of China. Vol. V. p. 830.

At last, he proceeded against the harem, and even the ground beneath the apartments of the empress *Wei* 衛, and her son *Li* 戾, the heir-apparent, was examined (1). The place was so thoroughly demolished that it was impossible even to set up a bedstead there for the night.

Subsequently, he spread the rumour that a large number of wooden puppets (2), and spells written on satin cloth, were discovered.

This incident almost caused a revolution in the State, and the unfortunate Crown Prince, failing to pacify his father, fled into exile, and there ended his days by hanging himself (3).

Two methods go far back into ancient times. The first consists, as we have already seen, in representing one's enemy by a wooden or paper puppet, then offering a sacrifice to evil spirits, and invoking their powerful aid in order to bring all kinds of misfortune upon the hated person. All sorts of insults and cruelty are heaped upon the puppet, with the intent that they be transmitted to the real person. The evil spirits are begged to treat him in the same manner as the puppet had been treated.

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(1) The heir-apparent had been appointed successor to the throne when 7 years old, but some ministers intrigued to have him supplanted by the son of a favourite concubine, and in this they finally succeeded. *Chao-ti* 昭帝, who reigned B.C. 86-73, was illegitimate, while the rightful heir died in exile. Mc Gowan. Imperial History of China. p. 101.

(2) These wooden figures were made of Paulownia or *T'ung* 桐 wood. This is the national tree of China and grows throughout the central provinces. It has beautiful large flowers and a most stately appearance. Willams. Dictionary of the Chinese Language.

(3) The prince fled Eastward to *Honan*, and concealed himself in a hamlet. Being pursued, and seeing that escape was impossible, he entered his room, closed the door and hanged himself. Towards the close of his reign, *Wu-ti* 武帝 discovered he had been deceived and took fearful revenge upon *Kiang-ch'ung* 江充. He and all his relatives were exterminated. He built a temple to the memory of the lost heir, and inscribed over the front the following words: "I am thinking of my son and looking for his return". De Groot. The Religious System of China. Vol. V. p. 831 (Sorcery incident in the Capital). — Mc Gowan. Imperial History of China. p. 101.

The accursed substitute is then buried in the ground, and it is expected that vengeance will soon fall upon the hated enemy. The above method may be described as wreaking vengeance on a person through something representing him, or on a person in effigy (1).

Another method consists in representing the Evil One under the shape of a blustering bully, brandishing a sword or a lance, and begging him to inflict vengeance on one's enemy. Incantations and sacrifices are unceasingly resorted to in order to excite the Evil One to the highest pitch of fury, and compel him to carry out one's vengeance; in a word, nothing is spared to instil into him the hatred which is kindled in one's own heart.

The whole is a diabolical invention imagined for the purpose of avenging oneself on a hateful adversary (2).

Sometimes, the wooden or paper puppet is cast at the enemy; in other circumstances, it is dissimulated, or assumes special forms in order to accomplish its fatal purpose.

One may but recall the excitement that prevailed some years ago at *Nanking* 南 京, and in other places, when mischievous folks spread the news that paper puppets were seen flying through the air, and cutting off the queues of the peaceful inhabitants. Terror reigned on all sides, people were in the utmost consternation, and the most barbarous acts were committed on this occasion (1).

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(1) The supposed efficacy of this proceeding is founded on the principle that "like produces like". Whereas we distinguish between the categories of likeness and identity, primitive man made but little distinction. The witch has but to stab the image she has drawn or made; the person portrayed will feel the wound. In this proceeding, the image is like the person, and the blow delivered is like the blow which the victim is to feel. It is only a magician or witch that has the power thus to inflict wounds, sickness or death. Jevons. Introduction to the Study of Comparative Religion. Appendix. p. 268 (Imitative or mimetic magic).

(2) See other examples of "Black Magic", through means of paper or wooden figures. Wieger. Folk-lore Chinois moderne. nos 50, 157, 159.

Appendix.

Taoist witches, Tao-nü 道 女.

To the above superstition may be attached the practice of Taoist witches, *Tao-nü* 道 女, in and around *Shanghai* 上 海. These professional sorceresses carry constantly in their bosom a marvellous image, generally about four or five inches in height. Through long prayers and incantations, they pretend to animate it, endow it with life and speech, or rather succeed in making it squeak, for in reality it replies to questions asked in a shrill, protracted tone. It appears as if it were animated, skips about, and utters short nasal sounds when somebody happens to touch it (2). It affords a means of living to these witches, who use it in helping sick persons to recover from illness. Their approach is announced to those who wish to consult them by the well known cry of "the lady-dentist is passing by", *T'iao-ya-ch'ung* 挑 牙 蟲 (3).

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(1) The above events happened in 1876. Invisible malignant spectres were said to fly about and cut off the queues of children and others. Several of the cases quoted are pure hallucination due to superstitious fear and self-suggestion. The officials, however, attributed these malpractices to the christians, and a catechist was beheaded at *Nanking* (Jan. 3. 1877). Chinois et Missionnaires, par P. Bizeul. Ch. XIII. p. 177-179 (les histoires merveilleuses de queues coupées et de petits hommes de papier). — Cath. Missions (French Edition) 1876—Shanghai Courier and China Gazette. April 6 and 15, 1876.—Holcombe. The Real Chinaman. p. 182.—De Groot. The Religious System of China. Vol. V. p. 482-490 (Tail-cutting panics in China).

(2) In Southern China, this image is made of the wood of the willow-tree It is exposed to the dew for 49 nights, after which it is believed to have the power of speaking. The holder professes to send it into the world of spirits, to find the person about whom intelligence is sought. Doolittle. Social Life of the Chinese. Vol. II. p. 115. — Chinese Superstitions. Vol. I. p. 149. note 3.

(3) *T'iao-ya-ch'ung* 挑 牙 蟲. Literally, the "lady who extracts worms from the teeth". *T'iao* 挑, to cut, to open. — *Ya* 牙, the molar teeth or grinders, the teeth — *Ch'ung* 蟲, the smaller sort of animals, worms, insects. Williams. Dictionary of the Chinese Language.

A man of wide experience, commendable for his scholarly attainments, his prudence and acquaintance with Chinese customs, informed the Author that he had examined one of these little wooden and speaking images, but could not detect to what cause the phenomenon should be really ascribed.

The witches, *Tao-nü* 道女, employ these images for various purposes.

1° As a medium of communication between the living and the dead. In this case, they profess to send the image into the nether world. The disembodied spirit then enters the image, and gives the information sought after by the surviving relatives (1). The sorceress, who keeps the image in her bosom, is supposed not to utter a word. The replies appear to come from the chest, without it being possible to notice any movement of the lips.

2° They pretend that a spirit or god takes up his abode in the image, and speaks through it. If a sick person consults it, the image indicates the proper remedy to be given, or the devotional practice to be performed before the altar of such or such a god, in order to be cured. In all cases, the sorceress does not utter a word; it is the image that is believed to be endowed with the power of speech.

There is probably some kind of ventriloquism employed (2). The fact that the voice proceeds professedly from the stomach of the medium doubtless helps to delude. As, however, these witches are rather numerous, it can hardly be admitted that they are all ventriloquists.

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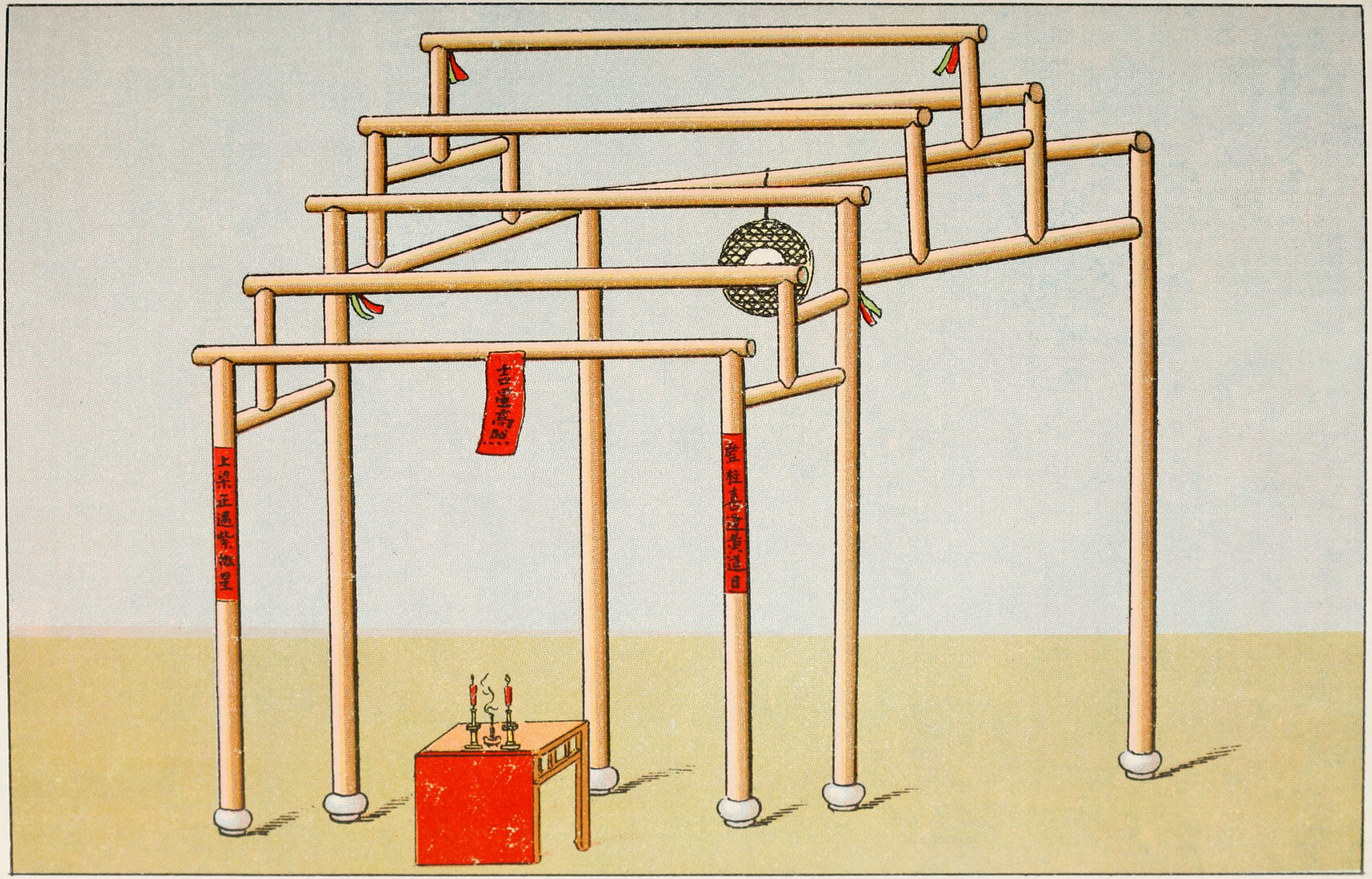
(1) Female mediums are much employed in China to ascertain news of deceased relatives or friends. This is obtained by means of a very diminutive image made of the wood of the willow-tree. The medium pretends to send the image into the world of spirits to find the person about whom intelligence is sought. It then changes into an elf or sprite, and departs on its errand. The spirit of the person enters the image, and gives the information required. Widows who desire information in regard to their deceased husbands, or childless married women who wish to learn in regard to the future, not unfrequently call upon this class of spiritualists or mediums. Doolittle. Social Life of the Chinese. Vol. II. p. 115 (Female Mediums).

(2) The woman is supposed not to utter a word, the message seeming to proceed from the image. The questions are addressed to the medium; the replies appear to come from her stomach. There is probably a kind of ventriloquism employed. Sometimes the willow image is held to the ear of the inquirer, in order that she may understand more readily what is said on the subject of inquiry. Doolittle. Social Life of the Chinese. Vol. II. p. 115.— Chinese Superstitions. Vol. I. p. 147 (Evocation of the dead).

Fig. 184


上梁正遇紫微星
吉星高照
豎柱喜逢黃道日

Superstitions en usage pendant la construction d'une maison.
Superstitious practices employed at the erection of a house.

ARTICLE XVIII.

SUPERSTITIOUS CEREMONIES IN CONNECTION WITH HOUSE-BUILDING.

Numerous are the superstitious ceremonies employed in the erection of new houses: offerings, burning incense, affixing superstitious inscriptions, inserting a diamond in the screw-plate, placing a piece of silver in the foundations or beneath the principal entrance; all these are performed for the purpose of securing good luck and prosperity, and are portents of happy omen.

In some places, when erecting the ridge-pole, *Tung-liang* 棟樑, the master workman, Lu-pan, *Lu-pan Shi-fu* 魯 班 師 傅 (1), the patron god of carpenters, is worshipped. *Lu-pan* 魯 班, also known as *Kung Shu-tze* 公 輸 子, was a famous mechanic of the Principality of *Lu* 魯, in *Shantung* 山 東, and said to be contemporary with Confucius, *K'ung-tze* 孔 子. He is mentioned by Mencius, *Meng-tze* 孟 子. Wonderful stories are related of his ingenuity. Tradition states that he constructed an automatic wheelbarrow for his aged mother, *Wu-shi* 吳 氏 (2). Hence, he is worshipped as the god of carpenters and masons.

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(1) *Lu-pan* 魯 班, Pan of the State of Lu—*Shi-fu* 師 傅; from *Shi* 師, a master, and *Fu* 傅, an artisan or skilled workman, hence a "master workman". He was celebrated for his skill and dexterity in the use of mechanical tools, some of which he is said to have invented, hence he is now worshipped as their patron by all who use the chisel and the saw in their professional employments, as house-builders and carpenters, shipwrights, umbrella-makers, cabinet-makers etc. Doolittle. Social Life of the Chinese. Vol. I. p. 269.

(2) It is also said that his father having been put to death by the men of *Wu* 吳, he carved the figure of a genius, and set it with its hand pointing in the direction of that State. The result was a drought of three years. On receiving compensation for his father's murder, he cut off the figure's right hand and the drought ceased. He is likewise credited with having constructed a wooden kite, which flew up into the air and did not return for three days. Giles. Biographical Dictionary. p. 548.

The Chinese have also a ceremony similar to our laying the foundation stone of public monuments. At *Han-shan* 含 山, in the province of *Nganhwei* 安 徽, the Author discovered in the foundations of an official residence a square stone, perfectly cut, and bearing the following inscription : "this building reposes on the Sacred Mountain of the East, *T'ai-shan* 泰 山 (1); it will never fall to ruin.

The long-haired rebels, *Ch'ang-mao* 長 毛 (2), showed it, however, scant respect. At present, it is thoroughly ruined, without even a stone being left standing on another.

In the annexed illustration, the Reader may see a sieve and a brass mirror (3), suspended from the cross-beam. These are two charms, or anti-spectral devices, for the purpose of protecting from demons and warding off all evil influences, *Pih-sieh* 逼 邪 (4), as pagans call them. Thanks to these exorcising charms, should any one utter an ill-omened word, speak of fire or death on entering the new house, or should a pregnant woman pass by, no calamity may be feared. If recourse is not had to such expedients, misfortune will surely befall the inhabitants of the new house.

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(1) *T'ai-shan* 泰 山, literally the "Great Mountain". A sacred mountain of *Shantung* 山 東, stones from which are said to ward off all unlucky influences. Chinese Superstitions. Vol. IV. p. 438. note 1.

(2) The *Ch'ang-mao* or *T'ai-p'ing* 太 平 rebellion broke out in the early part of the reign of *Hsienfung* 咸 豐 (1850-1861), and lasted till 1865. It originated in *Kwangsi*, where its chief, *Hung Hsü-ts'üen* 洪 秀 全, a discontented Hakka peasant, assumed the title of "Heavenly King", *T'ien-wang* 天 王, and aimed at the overthrow of the Manchu dynasty. His followers abandoned the practice of shaving their heads, and hence were called *Ch'ang-mao* 長 毛, or long-haired rebels.

(3) The Chinese believe that concave mirrors, if properly arranged on their houses, will counteract all unfavourable influences which proceed from neighbouring buildings. Doolittle. Social Life of the Chinese. Vol. II. p. 313.

(4) *Pih* 逼, to constrain, to harass, to ward off. *Sieh* 邪, abnormal, incorrect breaths or influences not in harmony with the regular Course of Nature. De Groot. The Religious System of China. Vol. V. p. 467. — Chinese Superstitions. Vol. III. Preface. p. XII.

Fig. 185

信士弟子某某備燈油一斤敬叩

娘娘聖母尊神

光緒某年某月某日具

Modèle de vœu à *Niang-niang*.

Model of vow made in honour of the worshipful goddess and Holy Mother.

ARTICLE XIX.

MAKING A VOW.

Hsü-yuen 許願 (1).

Pagans frequently make vows, promising to perform such or such a good work in honour of the divinity invoked. This occurs especially in cases of ill health, and it is believed that the god has granted recovery (2). When a child is ailing, the parents are wont to go to the village or city temple, and pray to the god who presides there, promising in case of recovery to offer a pair of curtains for the ornamentation of the shrine; likewise they may promise to burn incense a specified number of times before the statue of the god, or pay the expenses of a lamp to be kept constantly burning in the temple during several months or years, or to offer a quantity of oil for the purpose of keeping said lamp burning before the god.

In several cases the recovered child is vowed to the god, and the promise made that he will wear the habit of a Buddhist monk till such an age (3), in thanksgiving for the favour granted. It frequently happens that this promise is written on a strip of red paper, and pasted on the wall of the temple as an ex-voto.

At other times, a promise is made to perform a pilgrimage to some famous shrine, for instance to *Kiu-hwa-shan* 九華山 (4), in order to thank *Ti-tsang-wang* 地藏王 (1), the Buddhist god worshipped there. One may also promise to take part in a public procession in honour of the City God, *Ch'eng-hwang* 城隍 (2), or some other local divinity.

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(1) *Hsü-yuen* 許願. From *Hsü* 許, to promise, and *Yuen* 願, a vow, hence to "make a vow". Williams. Dictionary of the Chinese Language.

(2) Vows are made either under the open heavens or before the image of a god. Most generally vows are made in view of the ill health of parents, or with a desire to promote their continuance in health and their longevity. The person who makes a vow, promises to perform certain acts for a specified number of years, as for one, two, or ten years, in case his own health or the health of his sick relative should be restored. Doolittle. Social Life of the Chinese. Vol. I. p. 163.

(3) Similar vows are made to the gods for the purpose of obtaining children. Chinese Superstitions. Vol. I. p. 7.

(4) See on this famous pilgrim resort. Chinese Superstitions. Vol. II. p. 225. Vol. III. p. 320.

The Reader should understand that in these public processions in honour of some god or idol, those who take part in them, do so in fulfilment of a vow made in the past.

One may have vowed to play the part of *Peh Lao-yeh* 白老爺 (3); another to bear in the procession sticks of burning incense, inserted in the flesh of one of his arms and secured with a silver pin, *K'u-hsiang* 苦香, or "pain-inflicting incense", as it is called; a third may have promised to take part in the procession known as *Wu-ch'ang-hwei* 五倡會; others may have vowed to abstain from animal food during a specified number of days, months and years, or even for their whole lifetime, as members of "Vegetarian Sects" are wont to do (4).

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(1) One of the five well-known *Bodhisattvas* (illuminating and merciful beings, representing the saving principle of Buddhism), who seeks to save mankind from the punishment of Hades, over which he presides as a ruler. Edkins. Chinese Buddhism. p. 242.

(2) *Ch'eng* 城, the wall of a city — *Hwang* 隍, a dry moat under the city walls, hence literally the "God of the City Moat". Every walled city in China has its municipal temple and city god, to whom worship is offered by the officials and people. Williams. Dictionary of the Chinese Language.

(3) One of the attendants or servants of a god, when his image is borne in a public procession. Doolittle. Social Life of the Chinese. Vol. I. p. 161.

(4) See on these "Vegetarian Sects". Chinese Superstitions. Vol. IV. p. 456-462.

◆

Fig. 186

Le Serment "*Tou tcheou*".
Taking an oath before the temple god, Tu-chow 賭 咒.

ARTICLE XX.

TAKING AN OATH.

Tu-chow 賭 咒 (1).

Taking an oath, *Tu-chow* 賭 咒, as practised in China, is generally accompanied with imprecations. Thus two persons engage in a quarrel, one contending that his opponent has calumniated him, whereupon the other invites him to take the matter before the City God (2).

There, he bows down before the idol, burns incense, undoes his queue, and with dishevelled hair and in the attitude of a person condemned to death, swears he is innocent of the crime imputed to him. Should he be guilty, he begs the god to sever his head from his body at the very foot of the altar, or to smite him with the thunderbolt.

Instances like the above may be frequently observed in temples. Various and vile in the extreme are the imprecations then uttered by the people against those who have provoked their anger (3).

A similar vocabulary of curses is likewise employed in swearing they will take vengeance on an enemy, or a person who may have spoken disrespectfully of one's father or mother.

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(1) *Tu-chow* 賭 咒. From *Tu* 賭, to wager, to stake, and *Chow* 咒, to curse, to imprecate; hence to "take an oath and accompany it with imprecations". Williams. Dictionary of the Chinese Language.

(2 Every walled city in China has its municipal temple and city god, to whom worship is offered by the officials and people. Williams. Dictionary of the Chinese Language.

(3) The Chinese have a large vocabulary of curses, oaths and imprecations. On the most trivial occasions, they are in the habit of imprecating upon those who have excited their anger the most direful vengeance, or expressing their feelings in the most filthy language. All classes of society, whether Confucianists, Buddhists or Taoists, without distinction of sex or profession in life, indulge in cursing those who have aroused their angry passions. Doolittle. Social Life of the Chinese. Vol. II. p. 273.

"May the first thunderbolt of the year strike me dead, if I don't avenge the honour of my father !" etc...

Needless to add that such formulas are employed in upholding falsehood as well as truth.

A still more solemn proceeding is employed in some places. The two opponents betake themselves to the temple of the City God, *Ch'eng-hwang* 隍 城 (1). There, each one writes down, or requests another to write for him, the eight cyclic characters which indicate the year, month, day and hour of his birth, *Sheng-keng* 生 庚 (2), as well as the names and age of the members of the family. When this document has been drawn up, both burn incense before the idol, and with dishevelled hair offer to undergo death, they and their whole family, if what they swear is not the absolute truth.

One may also write on white paper, the place and name of the person who has sworn, the matter about which the contest arose, and the name of the temple and the god, in whose presence the oath was taken. When all is drawn up, the sheet of paper is folded, placed in a yellow envelope and burnt, with the purpose of thus forwarding it to the feet of the god in the world beyond. The above proceeding is styled "forwarding a report or a yellow memorial", *Fah-shu* 發 疏 (3), or *Fah hwang-piao* 發 黃 表 (4).

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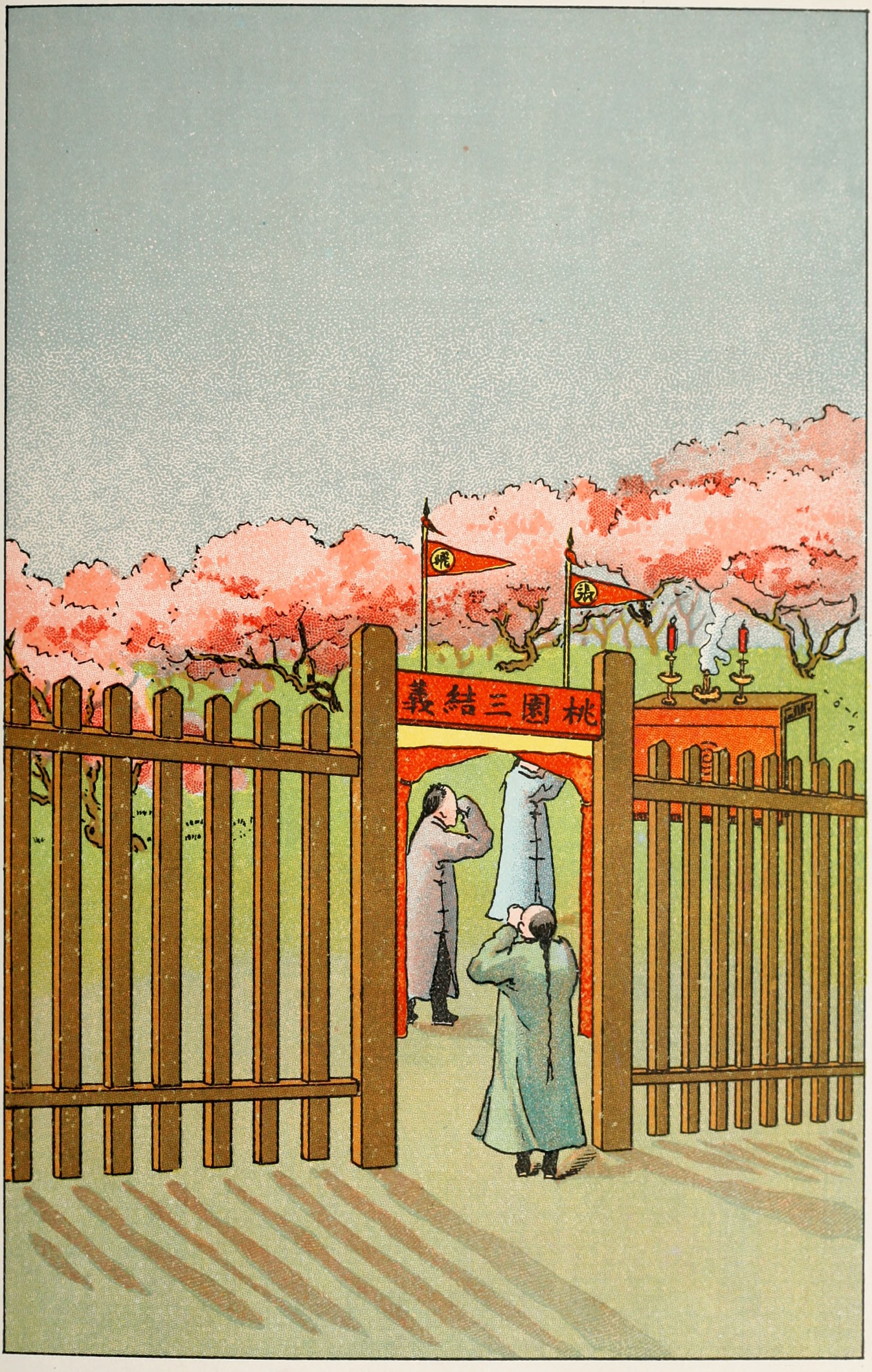
(1) See on the "City God" and his worship. pp. 494, 495. note 2.

(2) *Sheng* 生, birth, life — *Keng* 庚, the seventh of the 10 stems, age, years, hence the age of a person, expressed by the 8 cyclic characters of his horoscope, two each for the year, month, day and hour of one's birth. Williams. Dictionary of the Chinese Language.

(3) *Fah* 發, to issue, to send forward, to dispatch.—*Shu* 疏, a statement made to a superior, a report, a memorial. Williams. Dictionary of the Chinese Language.

(4) *Hwang* 黃, yellow, the Imperial colour in China.—*Piao* 表, statement presented to an emperor, hence a "yellow or official memorial". Williams. Dictionary of the Chinese Language.

Fig. 187.



Lieou Pei, *Koan Yu* et *Tchang Fei*, dans le jardin des pêchers.

***Liu-pei, Kwan-yü** and Chang-fei (Confederate chieftains)*

taking a solemn oath in the peach-orchard

ARTICLE XXI.

SWORN BROTHERHOOD.

Pai ti-hsiung 拜弟兄 (1).

In the time of the "Three Kingdoms", *San-kwoh* 三國, A.D. 221-265, history records a memorable event bearing on the present subject. The three heroes of those days : *Liu-pei* 劉備 (2), *Kwan-yü* 關羽 (3) and *Chang-fei* 張飛, met in the peach-garden of the last named, and swore everlasting friendship. A black bullock and a white horse were immolated, incense was burnt, and in presence of Heaven and Earth, which they took as witnesses and avengers of their engagement in case they would prove unfaithful, they swore to consider each other as uterine brothers, and to succour each other in all mutual dangers. A fraternal banquet, in which all took part, terminated this historic scene.

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(1) *Pai* 拜, to honour, to reverence, to acknowledge. — *Ti-hsiung* 弟兄, brothers, hence "to acknowledge as brothers, to swear brotherhood". Williams. Dictionary of the Chinese Language.

(2) *Liu-pei* 劉備. A.D. 162-223. A native of *Chow-chow* 涿州, in the N. of *Chihli*, and descendant of the emperor *King-ti* 景帝. Rising from the humble occupation of a seller of straw-shoes, he took command of a body of volunteers, and fought against the usurper *Tung-choh* 董卓. Later on he declared against the ambitious Statesman *Ts'ao-ts'ao* 曹操, and in A.D. 220, proclaimed himself emperor of the Minor Han dynasty, *Shuh-Han* 蜀漢, considered to be the legitimate successor of the Great *Han*. He is canonized under the title of *Chao Lieh-ti* 昭烈帝. Giles. Chinese Biographical Dictionary. p. 516.

(3) *Kwan-yü* 關羽. Died A.D. 219. Reputed to have been in early life a seller of bean-curd, but subsequently applied himself to study, until in 184, he fell in with *Liu-pei* and *Chang-fei*. The three became fast friends, and swore the famous "peach-garden oath", that they would thenceforth fight side by side, and live and die together. *Kwan-yü* followed *Liu-pei* through the stirring adventures of his career, and ever remained faithful to his oath. At length, he was captured and put to death. Renowned as one of China's military heroes, he was made a god in 1594, and is worshipped at the present day as *Kwan-ti* 關帝, or the "God of War". Giles. Chinese Biographical Dictionary. p. 384.

We find here all the elements which constitute "Sworn Brotherhood", so frequently met with in China. It is called by various names; accidentals may also vary according to persons, places and circumstances, but the fundamental idea is the same everywhere.

The following are the forms most generally adopted, together with the names given them.

1°. *Pai-pa-tze ti-hsiung* 拜把子弟兄 (1).

This expression means literally a "bunch of sworn brothers", a "faithful knot" pledged to the same purpose. Two or three, and in some cases eight or ten persons meet together for a definite purpose. Each of them lays his hands flat on the ground, and closing them, endeavours to grasp as much earth as possible. All are then examined, and the one who has gathered up the most, is appointed the head of the company, *Lao-ta* 老大, that is the "elder brother".

Incense burnt in honour of Heaven, or some other divinity, and a banquet in which all share, terminate the ceremony.

2°. *Pai-meng* 拜盟 — *Kieh-meng-ti-hsiung* 結盟弟兄 (2).

These expressions mean "allied or confederate brothers", because they have sworn a solemn oath before some god, or taken Heaven to witness that they joined in brotherhood. They mutually pledged to help each other in all difficulties. Such an engagement may be either verbal or written, and is frequently accompanied with imprecations.

3°. *Meng-hsüeh ti-hsiung* 盟血弟兄. (3).

This form of brotherhood means that the members are bound together by a solemn oath confirmed with blood, in a word, that

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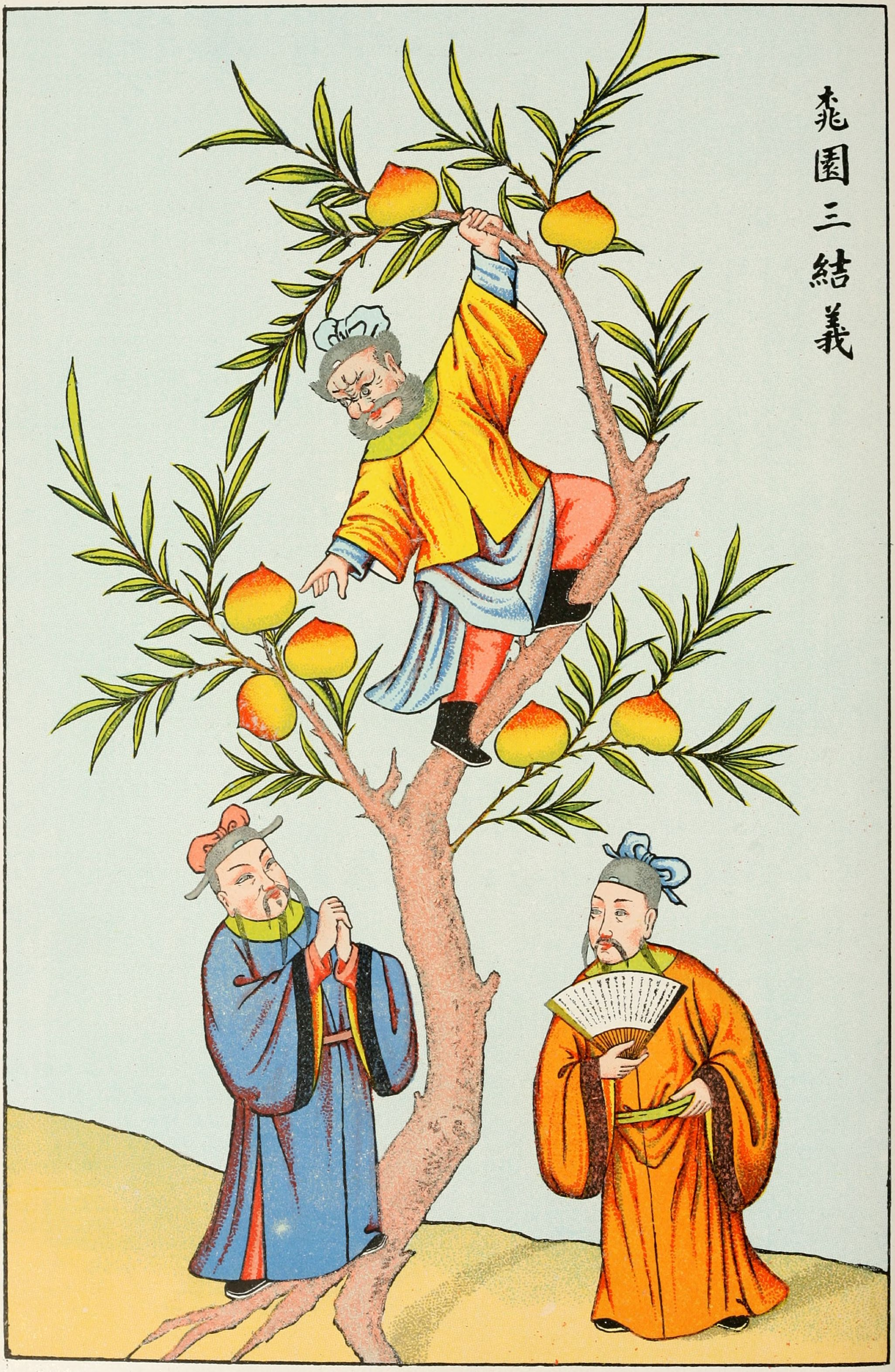
(1) *Pa-tze* 把子, a bundle, a handful, or what is bound together. Williams. Dictionary of the Chinese Language.

(2) *Meng* 盟, a solemn declaration before the gods, when blood was sipped or smeared on the body; to swear, to bind oneself before the gods. Williams. Dictionary of the Chinese Language.

(3) *Meng* 盟, a solemn oath.—*Hsüeh* 血, blood, hence "members bound by an oath confirmed with blood".

Fig. 188



Lieou-pei, Koang-yu, Tchang-fei.

Liu-pei, Kwan-yü and Chang-fei (Confederate chieftains).

they are "blood-bound confederates". Such a condition results from a special rite superadded to that of the oath. A victim is immolated for the purpose of confirming and rendering more sacred the oath taken by the confederates. In some cases, when a victim is not available, each of the members bites his own arm, and with the blood taken therefrom signs the oath taken. As in the previous cases, a banquet closes the ceremony, and thus unites all in a common purpose.

Private societies bound by such an oath are assimilated in somewise to those justly proscribed by the State (1).

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(1) Secret Societies have flourished in China for many centuries. Some were purely political, some religious, and others a mixture of both. They originated, generally as a movement against misrule, tyranny, official oppression and persecution of unorthodox religions. Members took an oath confirmed by the shedding of blood, and promised not to divulge the secret. The Government, ever suspicious of revolt, tried to crush them by severe laws, exile, confiscation and death. In recent times, the most famous have been the *"Triad Society"*, the *"White Lotus Society"*, the *"Kolao-hwei"* and the *"Boxers"*. Encyclopædia Sinica. p. 501 (Secret Societies). — Things Chinese. 4th Edition. p. 645. — De Groot. Sectarianism and Religious Persecution in China.

ARTICLE XXII.

DEMON-DISPELLING OBJECTS.

Pih-sieh 避邪 (1).

Besides written charms, *Hwa-fu* 畫符 (2), and the invocation of the gods to help man in his struggle with the spectral world, there are also a certain number of objects deemed to be endowed with great efficacy, for repelling evil spirits and all kinds of noxious influences. The following are a few specimens chosen among many.

1°. Coins taken from the mouth of a corpse.
Han-k'eu-ts'ien 唅口錢 (3).

Coins, which have been placed in the mouth of a corpse, are deemed to be all-powerful against attacks of evil spirits.

2°. Coins borne in the mouth of Peh Lao-yeh (4).
Peh Lao-yeh han-ti-ts'ien 白老爺唅的錢.

In the annual procession, which takes place in honour of the City God, *Ch'eng-hwang* 城隍 (5), an individual personating *Peh Lao-yeh* 白老爺, bears in his mouth some copper coins, which every one desires subsequently to acquire, as they are deemed most efficacious for warding off attacks of evil spirits. These coins are

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(1) *Pih* 逼, to harass, to repress, to restrain.—*Sieh* 邪, abnormal or incorrect influences opposed to the regular Course of Nature. Hence, "demon-dispelling or exorcising objects". De Groot. The Religious System of China. Vol. V. p. 467. – Chinese Superstitions. Vol. II. p. 162 (Exorcising Charms).

(2) See Chinese Superstitions. Vol. II. Ch. VI. p. 157.

(3) Chinese Superstitions. Vol. I. p. 47 (Ceremony of placing the corpse in the coffin).

(4) *Peh Lao-yeh* 白老爺, one of the attendants of a god in a public procession. Doolittle. Social Life of the Chinese. Vol. I. p. 157.

(5) Every walled city in China has its municipal temple and city god, to whom worship is offered by the officials and people. Williams. Dictionary of the Chinese Language.

Fig. 189

白老爺啥錢
一見大吉
順治當十

Personnage figurant dans les processions diaboliques et remplissant le rôle de "*Pé-lao-yé*".

"Peh Lao-yeh" holding a coin (cash) in his mouth.

(these coins are endowed with magic powers).

suspended from the necks of children, and are believed to be powerful protecting talismans, and auspicious of future wealth.

3°. Magic coins which have passed through fire.

Shao-ling-ts'ien 燒 靈 錢 (1).

When paper-houses are burnt for the benefit of deceased ancestors (2), it is customary to attach four copper coins to the extremities of the eaves.

The paper-house once reduced to ashes, people are most anxious to secure these coins, which are held to be all-powerful against evil spirits, much in the same manner as those borne in the mouth of *Peh Lao-yeh* 白 老 爺.

4°. Cloth bearing the stamp of a Mandarin's seal.

Yin-fuh-tze 印 幅 子 (3).

Chinese folks attach wondrous efficacy to a Mandarin's seal. As this official issues orders and proclamations to the people, so it is deemed he also wields authority over the countless spirits of the nether world. Hence, it is not uncommon to see suspended in a house a piece of cloth, *Fuh-tze* 幅 子, bearing the stamp of a Mandarin's seal. This is considered as a powerful talisman, which assures the household protection and happiness. Dollars are carefully wrapt up in it, and it is thus deemed that the fortune of the family is assured for ever.

5°. Wonderful efficacy of the Imperial Calendar.

Hwang-lih 皇 歷 (4).

In some places, and especially at *Hweichow-fu* 嶶 州 府, in the province of *Nganhwei* 安 嶶, it is customary to suspend the Imperial Calendar, *Hwang-lih* 皇 歷, on the bedstead of sick persons. The reason assigned is because it bears the name of the reigning emperor, the "Son of Heaven", whose power over the hosts of spirits is unbounded (1). It contains also the names of all auspicious stars, and especially of the 28 stellar mansions, *Euh-shih-pah sing-siu* 二 十 八 星 宿, or resting places of the Sun and Moon in their annual revolutions (2).

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(1) *Shao* 燒, to burn, to roast in a fire. *Ling* 靈, efficacious, powerful. *Ts'ien* 錢, copper money, a coin; hence a "magic coin which has passed through fire". Williams. Dictionary of the Chinese Language.

(2) See this superstition described and illustrated. Vol. I. p. 128 (Sending paper-houses to the dead).

(3) *Yin* 印, a seal, a stamp, to print. *Fuh-tze* 幅 子, a wide strip of cloth, a roll as of paper, hence a "cloth bearing the stamp or impression of a Mandarin's seal". Williams. Dictionary of the Chinese Language.

(4) See on the Imperial Calendar, its origin and compilation. Chinese Superstitions. Vol. IV. p. 382.

6°. Nailing up Sweet-flag (Acorus calamus) on the door.

Ch'ang-p'u-ts'ao 菖 蒲 草 (3).

Early on the morning of the fifth day of the fifth moon, it is customary for every householder to nail up on the lintels of the door a few leaves of the sweet-flag, *Ch'ang-p'u-ts'ao* 菖 蒲 草, tied together in a bundle. This plant grows in marshy places, and popular credulity attributes to it great efficacy for warding off attacks of evil spirits, who cause diseases and misfortunes.

7°. Suspending Artemisia, or mugwort, over the door.

Ngai 艾 (4).

On the fifth day of the fifth moon, all families, both in towns and in the country, hang up over the door branches of Artemisia, *Ngai* 艾. Should you inquire why this is done, they will invariably reply it is a plant which wards off evil influences, *Pih-sieh* 避 邪, *Yah-sieh* 壓 邪. They can furnish you no further information. The custom is general throughout the provinces of *Kiangsu* 江 蘇 and *Nganhwei* 安 徽.

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(1) All *Shen* 神, be they gods or human souls, form part of the universal *Yang* 陽. Superior among them is the soul or spirit of the reigning emperor, who is the "Son of Heaven". It is then a first and natural article of China's political and religious creed that the emperor, like Heaven itself, is the lord and ruler of all gods and spirits. De Groot. The Religious System of China. Vol. VI. p. 1154.

(2) See Chinese Superstitions. Vol. III. p. XVIII (Cosmic elements).

(3) *Ch'ang* 菖, the elegant plant, the sweet-flag. *P'u* 蒲, the cat-tail rush, the calamus or sweet-flag. *Ts'ao* 草, herbs, plants in general. Hence the "sweet-flag" (Acorus calamus). It has sword-shaped leaves, and a pungent, aromatic smell, which makes it be deemed efficacious in warding off evil influences. De Groot. The Religious System of China. Vol. IV. p. 321.

(4) *Ngai* 艾 (Artemisia vulgaris). Artemisia, mugwort or any plant from which moxa is obtained. Like sweet-flag, it has a strong aromatic odour, hence its supposed efficacy in counteracting the influence of evil spirits. Williams. Dictionary of the Chinese Language.

8°. Efficacy of willow-branches.
Liu-shu-chi 柳 樹 枝 (1).

A peculiar custom exists in some places of wearing in the hair of the head a branch of the willow-tree, *Liu-shu* 柳 樹. This is done on the day of the *Ts'ing-ming* 清 明 (2), or "festival of the tombs" (about the 5th of April). All young men wear a green willow-branch in their hair on this day, to escape, as they say, being changed into a brown dog in a subsequent existence (3). This quaint custom is prevalent throughout the whole country extending in North *Kiangsu*

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(1) *Liu* 柳, the willow-tree. Composed of *Muh* 木 (wood) and *Mao* 卯, the second of the three cyclic characters, which denote the East, or the Spring, that is to say, it is the tree of the midmost month of Spring, which contains the equinoctial victory of light over darkness. De Groot. The Religious System of China. Vol. VI. p. 999.

(2) *Ts'ing-ming* 清 明, literally "Pure Brightness", one of the 24 terms or periods into which the Chinese divide the solar year. It occurs 106 days after the winter solstice, and falls generally in the early part of April. The Chinese then visit the graves of their ancestors and present offerings before them, hence it is commonly called the "festival of the tombs". Doolittle. Social Life of the Chinese. Vol. II. p. 44.

(3) In South China, on the day of this festival, every house has a willow-branch introduced under the tiling of the roof, or hung over the front outside door, so as to be seen from the street by passers by. The general idea respecting such a custom is that it portends good to the family. Others say it is designed to ward off wicked spirits and evil influences from the household. It is generally believed that on this festival the ruler of Hades allows the imprisoned spirits to revisit the earth, and possibly some of them might intrude their society where they are not welcome. The willow-branch keeps them off. Another explanation holds that it guides to the houses of their surviving relatives the spirits of their ancestors. Doolittle. Social Life of the Chinese. Vol. II. p. 50.

江 蘇, from the Grand Canal to the sea, and locally known as *Hsia-ho* 下 河, or the country below the level of the canal.

9°. Veil stamped with the image or seal of a god.

Show-p'a 首 帕.

Pious votaries of pagan divinities have sometimes printed on a piece of cloth the image or seal of the god, whom they honour with a special worship, and in whom they place their trust. This cloth is then worn over the head, much in the same manner as a veil in western countries.

10°. Grave-clothes bearing the seal of Ti-tsang-wang.

I-shang 衣 裳.

During the well-known pilgrimage to *Kiu-hwa-shan* 九 華 山 (1), many young men have the seal of *Ti-tsang-wang* 地 藏 王 (2) printed on grave-clothes, which they subsequently offer to their aged mother for the day of her burial. This magic seal of the Over-Lord and Regent of Hades, is deemed to assure protection to the bearer, from all malignant imps that might molest the soul, and endeavour to carry it off to the hideous prisons of hell.

11°. Efficacy of peach-wood amulets.

T'ao-fu 桃 符.

According to the ideas generally entertained by the Chinese, the wood of the peach-tree, *T'ao-shu* 桃 樹, is deemed most efficacious for expelling demons and spectral influences (1). In the "Primer for the Young", *Yiu-hsioh* 幼學, we read the following: a peach-wood amulet renovates a myriad of families, *T'ao-fu wan-hu pien-sin* 桃符萬戶更新. The work called "Popular Customs", *Fung-suh-t'ung* 風俗通, assigns the reason of this efficacy as follows: "In the mountain or land of *Tu-shoh* 度朔 (2), at the foot of a peach-tree, are two gods named *Shen-t'u* 神荼 and *Yuh-lei* 鬱壘 (3), endowed by nature with the power of capturing mischievous spectres, hence all demons stand in awe of them. When their image is painted on a peach-wood plank, and hung up over doors, it scares away all malignant spectres (4). Taoist and Buddhist monks employ peach-wood in making the seals of their gods. Those suffering from fever believe that if the bed is beaten with peach-wood branches, the demon of fever will be expelled (1). Peaches have also the power of conferring longevity and even immortality. Finally, it is with peach-wood rods that demons kill refractory souls in Hades" (2).

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(1) Situated South of the *Yangtze* river, a little West of *Ch'ichow-fu* 池 州 府, in the province of *Nganhwei* 安 徽. Chinese Superstitions. Vol. II. p. 225. Vol. III. p. 320. — Edkins. Chinese Buddhism. p. 247.—Johnston. Buddhist China. p. 141 (The sacred hills of Buddhism).

(2) One of the five well-known *Bodhisattvas* (merciful beings representing the saving principle of Buddhism), who presides over Hades, and saves therefrom those who worship him. According to Edkins, he does not judge the souls, but opens a path for reformation and pardon of sins. He is represented as carrying a staff in one hand and a miraculous jewel in the other. With the one he opens the portals of Hades, and with the other lights up the darkness of this gloomy prison.—Getty. The Gods of Northern Buddhism. p. 92.—Johnston. Buddhist China. p. 170.—Edkins. Chinese Buddhism. p. 218.

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(1) The peach is a symbol of the vernal sun, under whose influence it is clothed with blossoms before a single leaf unfolds on its twigs, hence it has more vitality than all other trees, and is for this reason considered as a powerful demon-expeller. In early times, when rulers visited their states, they were preceded by sorcerers armed with peach-rods, in order to protect them from spectral evils. On the last day of the year, magistrates cut peach-wood branches, and placed them over the doors for the purpose of exorcising evil influences. This custom was deeply rooted in social life even in early times. De Groot. The Religious System of China. Vol. VI. p 957.

(2) According to the Classic of Hills and Rivers, *Shan-hai-king* 山海經, this mountain or island was in the Eastern sea, and formed part of the Isles of the Genii. De Groot. The Religious System of China. Vol. VI. p. 954.

(3) These were two brothers. Standing under a peach-tree, the foliage of which extended 3000 miles, they examined all spectres who wantonly inflicted misfortune on men, and after binding them with reeds or rushes, threw them as food to a tiger. This fanciful tale, invented by Taoists, has a naturalistic tinge. The tiger represents the vernal sun which destroys the spectral world predominant in winter. De Groot. The Religious System of China. Vol. VI. p. 955.

(4) It was a general custom under the *Han* 漢 dynasty (A.D. 25-221) to paint or draw images of these two divine men, and put them up at the New Year on all official buildings. De Groot. The Religious System of China. Vol. VI. p. 956.

12°. Blowing on one's hands on leaving the privy.

Ch'uh-mao-fang ch'ui-show 出 茅 房 吹 手.

A curious custom prevails in some parts of *Nganhwei* province, 安 徽, and consists in the fact that every one, on leaving the privy, blows in his hands. The Author endeavoured to obtain some rational explanation of this quaint custom, and folks volunteered the following : according to some, it is meant to protect against an outbreak of fire; others, with a more plausible show of reason, have informed him it was intended as a means of purifying the hands sullied by such a humiliating act, and offensive in the eyes of Jupiter, *T'ai-sui* 太 歲 (3), who presides over the year, and rules the life and death of mortals here below.

13°. Exorcising, or magic sword, made of coins.

Chan-yao-kien 斬 妖 劍 (4).

Frequently one may see hung up on the family bedstead a sword

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(1) The exorcising and healing power conferred on the peach by the Sun abides especially in the branches. Those which grow to the East and South are reputed the best. Persons who have swooned may be cured by beating them with a rod of peach-wood. When spectres are believed to be lurking by, it is but necessary to sprinkle water in the rooms by means of a green peach-twig, and they are immediately dispelled. De Groot. The Religious System of China. Vol. VI. p. 960.

(2) Treatise on the Buddhist Hell, *Yuh-lih ch'ao-chwan* 玉 歷 鈔 傳. One of the lower class of Taoist productions, describing the horrors of the invisible world, and the courts of the 10 kings of Hades. The work is largely tinged with Buddhist doctrine. Wylie. Notes on Chinese Literature. p. 224.

(3) *T'ai-sui* 太 歲, literally the "Great Year". The planet Jupiter, which completes its revolution on its orbit in about 12 of our years, hence making the "Great Year", *T'ai-sui* 太 歲. The ancient Chinese observed very early this period of Jupiter's revolution, and based their cyclic computation thereon. Chinese Superstitions. Vol. IV. p. 398. note 2.

(4) *Chan* 斬, to sunder, to cut in two—*Yao* 妖, sprites, elves, ghosts—*Kien* 劍, a two-edged sword, a trusty weapon ; hence a "sword for smiting spectres". Williams. Dictionary of the Chinese Language.

Fig. 190

Le sabre de sapèques.
Cash-sword charm (Taoist).

composed of coins fastened together with a string. This magic sword represents that which *Chung-kw'ei* 鍾馗 (1) brandishes against evil spirits. Those latter, perceiving this formidable weapon, dare not molest the inhabitants of the house, or those who repose on the bed, over which it is hung up. Occasionally, when a member of the family is suffering from fever, this magic sword is hung over the principal door-way, and the fever-demon is thus prevented from returning. Coins cast under the reign of *K'ang-hsi* 康熙, A.D. 1662-1723, or at least ancient pieces of money issued in the glorious periods of Chinese history, are preferably used in making these magic swords. The sword is usually about two feet long, and is constructed out of three kinds of things, each of which is regarded as a preventive of evil spirits. 1° the hilt is made of wood or metal, while two iron rods, about two feet long, constitute the foundation of the instrument. 2° About one hundred coins, all ancient and of the same emperor's reign (2), as much as possible, are ingeniously fastened on these rods, concealing them from view. The rods are placed in the centre, and the coins are tied on the outside in two rows. 3° Red cords or wires are used for tying on the coins (3). These three kinds of objects, joined together in the shape of a sword, make a really formidable weapon (4), of which all maliciously disposed spirits are exceedingly afraid. Finally, two pendent tassels, one red and the other green, are suspended from the hilt.

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(1) A magician, a famous exorcist, a charm-god of great power, said to have lived under the *T'ang* 唐 dynasty (7th century). His picture is hung up over doors and gates for the purpose of expelling spectres, especially those that cause diseases in Summer. De Groot. The Religious System of China. Vol. VI. p. 1178.—Chinese Superstitions. Vol. III. p. 261. note 3.

(2) A good coin-sword must contain no coins but those made in the reign of the same emperor, for since everything imperial has great exorcising power, the title of reign borne by each coin, and thus so frequently repeated in the sword, enhances the power of the latter enormously. De Groot. The Religious System of China. Vol. VI. p. 997 (Coin-swords).

(3) Red cloth or red strings are believed to help wonderfully in keeping away evil spirits. Red is a powerful devil-expelling colour. Doolittle. Social Life of the Chinese. Vol. II. p. 308. — De Groot. The Religious System of China. Vol. VI. p. 996.

(4) These coin-swords are peculiarly effectual when placed upon the sick, or upon mothers in childbed, or within the curtains of bridal beds. De Groot. The Religious System of China. Vol. VI. p. 997.

14° Amulets suspended from the necks of children.

Brass amulets, made in the shape of religious medals, are suspended from the necks of children for the purpose of drawing down upon them the protection of special divinities.

15°. Mixing powdered cinnabar in wine.
Tan-sha 丹 沙 (1).

On the fifth of the fifth moon, pagan Chinese are wont to mix some powdered cinnabar, *Tan-sha* 丹 沙, in wine. The red colour, which the wine then assumes, is deemed to ward off spectral attacks and influences.

16°. Casting chain-ferns and angelica into wells.
Kwan-chung 貫 仲 (2) — *Ch'wan-k'iung* 川 芎 (3).

The chain-fern, *Kwan-chung* 貫 仲, and the angelica, *Ch'wan-k'iung* 川 芎, are two plants endowed with a strong aromatic odour. These are cast into wells for the purpose of expelling therefrom demons and evil influences. Angelica, found in Szech'wan, *Ch'wan-k'iung* 川 芎, is deemed to be the best. It has a strong, pungent smell, and hence is believed to be a sovereign remedy for purifying places haunted by spectres.

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(1) *Tan* 丹, a carnation or cinnabar colour, to colour or paint red — *Sha* 沙, sand, gravel, granulated as sugar; hence "powdered cinnabar", or red sulphid of mercury. Williams. Dictionary of the Chinese Language.

(2) *Kwan-chung* 貫 仲 (Woodwardia radicans, according to Giles. Chinese-English Dictionary). The "chain-fern", a large fern with pinnate fronds and sori (fruit-dots or spores) arranged in a chain-like row parallel to the midrib of the pinnae. Century Dictionary and Cyclopædia.

(3) *Ch'wan-k'iung* 川 芎. Angelica, so called because of its supposed magic virtue. A tall umbelliferous plant, found on the banks of rivers and in wet places. It has a strong aromatic odour, and hence is deemed efficacious in expelling demons. That found in Szech'wan, *Ch'wan-k'iung* 川 芎, is the best. Williams. Dictionary of the Chinese Language.

17°. Knife that has been used in killing a person.

A knife or dagger, that has been used in killing a person, is highly valuable as a charm for expelling evil spirits. This is hung up over the bedroom-door, or in front of the frame of the bed-curtain. Wicked spirits are supposed to keep away from such an awe-inspiring weapon.

18°. Iron nails used in closing down a coffin (1).

An iron nail, which has been used in closing down a coffin, is deemed most efficacious for warding off evil influences. Sometimes such a nail is beat out into a long rod or wire, and incased in silver. A large ring is then made of it, to be worn on the ankles or wrists of a boy until he is sixteen years old. Daughters wear such wristlets and anklets only a few years, or for a stated time.

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(1) In some places, it is the eldest son who drives down this nail. Care has been taken to entwine it with a hair from the queue of the deceased. It is thus rendered efficacious, and portends numerous descendants. Chinese Superstitions. Vol. I. p. 49-50 (Placing the corpse in the coffin). — Doolittle. Social Life of the Chinese. Vol. II. p. 309.

ARTICLE XXIII.

LETTERS AND PRAYERS FALLEN FROM HEAVEN.

T'ien-sin 天 信 (1).

A rather common kind of imposture, much availed of by Buddhist monks in China, consists in making people believe that such a book, letter or prayer, have been received direct from heaven.

The emperor *Chen-tsung* 眞 宗 (A.D. 998-1023), of the Northern Sung dynasty, *Peh-Sung* 北 宋, even had recourse to this cunning device for the purpose of propping up his tottering throne.

The following is a brief account of this event, as found in the "Elucidation of Historic Annals", *Tze-chi t'ung-kien kang-muh* 資治通鑑綱目 (2). A heavenly genius (3), with head encircled in a mystic halo (4), appeared to him in a dream, and announced that he would receive in the following month a communication direct from heaven. The divine message arrived at the stated time. One fine morning, the Commander of the City Guard reported that a pennant of yellow silk, twenty feet long, flew from the terrace of the Southern gate dedicated to heaven, *Ch'eng-t'ien-men* 承 天 門, and appeared to bear something resembling a letter, tied up with a bright blue ribbon. The emperor played the comedy right through, and at the head of a number of his courtiers, walked to the place assigned. Here, he prostrated himself, and having received the divine message, had it brought with due solemnity to the palace, where it was deposited on a special altar. The State historiographer then read the contents to the people. The first page was filled with praises of the emperor for his virtue and filial piety ; the second commanded him to be pure in heart and more economical, while a third promised that his dynasty would endure for seven hundred generations. When the comedy was over, the heavenly message was inclosed in a golden casket (1).

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(1) *T'ien* 天, the sky, the air, heaven physically and divinely — *Sin* 信, a letter or note, a message. Williams. Dictionary of the Chinese Language.

(2) Published at the close of the *Ming* 明 dynasty, by the national historiographer *Ch'en Jen-sih* 陳 仁 錫. Wylie. Notes on Chinese Literature. p. 26.—Chinese Superstitions. Vol. IV. p. 416. note 2.

(3) *Shen-jen* 神 人, a being higher than man, a supernatural being, a god, a divinity in the usage of pagans. Williams. Dictionary of the Chinese Language.

(4) The Chinese text is as follows: *Sing-kwan kiang-i* 星 冠 絳 衣, that is literally "he wore a starry cap and a crimson robe".

Later on, heaven sent another message, in which the emperor was praised for his excellent administration of the State, and assurance conveyed that his conduct was highly satisfactory. The document winded up with a promise of perpetual peace and long life. This precious message was found at the foot of the Sacred Mountain of *T'ai-shan* 泰 山 (2), suspended from the branch of a tree. The whole proceeding was cunningly devised for the purpose of condoning a humiliating treaty, which the emperor had been compelled to sign with the *K'itans* in the year 1005 (3).

Two messages received direct from heaven in the short space of six months, says the national historiographer, that is really extraordinary ! Everybody knows that heaven is absolutely just and impartial. How then could it treat the emperor with such glaring partiality ?

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(1) In token of thankfulness for these heavenly favours, the emperor ordered a general amnesty throughout the empire. He also commenced the building of a magnificent temple, which it took 7 years to complete, and upon which such immense sums were lavished that some have dated the commencement of the decline of the *Sung* 宋 dynasty from this period. M^c^ Gowan. Imperial History of China. p. 376.

(2) *T'ai-shan* 泰 山, literally the "Great Mountain". A sacred mountain in *Shantung*, anciently regarded as a divinity, and raised by a *Sung* 宋 emperor to the rank of "Equal of Heaven". A temple dedicated to the "Pearly Emperor", *Yuh-hwang* 玉 皇, the supreme god of the Taoists, is on the summit, as well as a Confucian temple, erected in 1714. Chavannes. Le T'ai chan. — Encyclopædia Sinica. p. 540 (T'ai-shan).

(3) By this treaty, the emperor agreed to pay them annually one hundred thousand ounces of silver, and two hundred thousand pieces of silk. M^c^ Gowan. Imperial History of China. p. 374.

The imposture described above, has been renewed in our days, and even so recently as in the year 1906. The Author has had the good luck of securing a copy of a prayer said to be received directly from heaven sometime in that eventful year.

This is an "all-saving prayer", *Tu-kieh-king* 度刧經 (1), as it is styled. A large volume has been written on the supposed origin, efficacy and object of this wondrous Sutra. The following is a general summary of its contents.

The greatest misfortunes, similar to those expected at the end of the world, will befall humanity during the years 1906-1907. On the *P'u-t'u* hill, 普陀, south of *Peking* 北京, a terrific peal of thunder was heard, and a stone-slab fell from heaven. A prayer, written in red characters, also fell from heaven, near *Ch'en-kia-chwang* 陳家莊. A high official had the prayer copied, and recited it with great devotion. Later on, he communicated it to a certain Prefect, named *Ma* 馬, who refused to believe its divine origin. He was afterwards terribly punished for his unbelief, for himself and his whole family were carried off by death.

When the slab fell from heaven, Maitreya, *Mi-leh-fuh* 彌勒佛 (2), uttered the following words from on high. "Now, this is the last year of the world. Out of every ten persons, eight or nine will be seized by death ; "Heaven and Earth" (3) are no longer worshipped ; filial piety and respect for authority have disappeared. On all sides, the widow and the orphan are oppressed, and the weak crushed beneath the yoke of the powerful ; injustice reigns in all commercial transactions. Vegetables are consumed without any view to economy, and domesticated buffaloes, so necessary to man for ploughing and grinding, are unmercifully killed (1). Nobody will be spared except those who recite this all-saving prayer. Should any one be so incredulous as not to believe these my words, let him open his eyes, and consider the years 1906 and 1907. In these years, the fields will not be tilled, for there will be no one left to till them, and all homes will be made desolate. In the fifth and sixth months (2), venomous snakes will abound ; and in the eight and ninth months (3), dead bodies will cover the whole land. Only those who recite this all-saving prayer, shall escape from the ten calamities which will befall humanity : war, conflagration, anguish of mind day and night, discord in families, death of children, robberies, and putrid corpses left unburied on the highways. Nobody will be found to put on a coat or eat a hearty rice-meal ; terror will reign on all sides.

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(1) *Tu* 度, capacity, power, ability to save—*Kieh* 刧, a kalpa, a cycle, a Buddhist age of millions of years — *King* 經, a Buddhist Sutra, hence an "all-saving prayer". Williams. Dictionary of the Chinese Language.

(2) The "Merciful One", who will succeed Buddha in the government of the world. He now resides in the *Tuchita* heavens, from which after a lapse of 5000 years, he will descend to the earth and open a new era. Eitel. Handbook of Chinese Buddhism. p. 70. — Chinese Superstitions. Vol. III. Preface. p. XXII. and 252. — Hackmann. Buddhism as a Religion. p. 52.

(3) "Heaven and Earth", *T'ien-ti* 天地, represent in Chinese philosophy the transforming powers of Nature. Thus we find in the *Yih-king* 易經, or "Book of Changes": "when heaven and earth exert their influences, all things are transformed and vivified". The same idea is explicitly expressed in the *Li-ki* 禮記, or "Record of Rites".

Sakyamuni, *Shih-kiah-fuh* 釋迦佛 (4), has issued this prayer from the highest heavens, and given it to protect mortals at the coming end of the world. The *"All-merciful Kwan-yin"*, 觀 音 (1), has been moved to pity on contemplating the misfortunes which will soon befall mortals.

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(1) See on the Buddhist doctrine of abstaining from killing animals, and sparing animal life. Chinese Superstitions. Vol. IV. p. 440-451.

(2) These are lunar months, corresponding to those of June and July in Western countries. At this season, the heat is intense, and produces various diseases and epidemics, attributed by the medical art and general popular belief in China to spectres and demons. De Groot. The Religious System of China. Vol. V. p. 705 (Demonism in Pathology).

(3) September and October, when the change of the season causes widespread mortality in China.

(4) *Shih-kiah-fuh* 釋迦佛. The name under which the Chinese Buddhists —in preference to the term *Guatama* used by other nations—commonly quote the reputed historic founder of Buddhism. Eitel. Handbook of Chinese Buddhism. p. 109.

Maitreya, *Mi-leh-fuh* 彌 勒 佛, has ordered the two Generals, *Chao* 趙 and *Kwan* 關, who preside over the Sacred Mountain *T'ai-shan* 泰 山 (2), to observe the good and bad actions of mortals. If they are not converted from their evil ways, besides the ten calamities mentioned above, the price of rice will become exorbitant, and floods, thunderstorms, famine and cold will exterminate the whole population of the globe.

Sakyamuni, *Shih-kiah-fuh* 釋 迦 佛, after having ruled the world for 12,000 years, has now handed over his work to his successor Maitreya, *Mi-leh-fuh* 彌 勒 佛, who henceforth holds the seals of office.

At last, the high prophet of Taoism, the "Heavenly Master", *T'ien-shi* 天 師 (3), has discovered a sovereign remedy for all future calamities. Only cast into a well four ounces of ashes taken from a burning censer; ten ounces of angelica, *Ch'wan-k'iung* 川 芎; one ounce of chain-fern, *Kwan-chung* 貫 仲 (4), two ounces of sulphur, *Lung-hwang* 龍 磺 (5) and whosoever shall drink of this water, shall be saved from all evil.

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(1) A Buddhist deity, symbolising "mercifulness and compassion". At first a Chinese native god, upon which an Indo-Tibetan divinity (Avalokita) was afterwards grafted. In course of time, under what influence it is not known, the sex even changed. She is principally worshipped by Northern Buddhists, but is unknown in Siam, Burmah and Ceylon. She is in general the patroness of women and those engaged in perilous callings. Edkins. Chinese Buddhism. p. 171. — Hackmann. Buddhism as a religion. p. 210. — Getty. The Gods of Northern Buddhism p. 78. — Johnston. Buddhist China. p. 101 and 272.

(2) See Chinese Superstitions. Vol. V. p. 511. note 2.

(3) Chinese Superstitions. Vol. II. Preface. p. II; p. 158. note 2; p. 240.

(4) Chinese Superstitions. Vol. V. p. 508. notes 2 and 3, where these two plants are fully described.

(5) *Lung* 龍, dragon — *Hwang* 磺, sulphur, sulphur springs, brimstone. Williams. Dictionary of the Chinese Language.

The all-saving prayer.

I am the Goddess of Mercy, *Kwan-yin* 觀音, from the Southern seas. All mortals have perverted their ways, all without exception. The worship of "Heaven and Earth" (1), and the honours due to the Spirits, all have been totally neglected. Abstinence from animal food has not been kept (2), sacred images have been despised, and the five kinds of grain have been wofully wasted. Filial piety has disappeared, and on all sides one sees authority despised; domesticated buffaloes have been killed, dogs cruelly flayed, belief in ancestors and Spirits has disappeared from the world. Contemplating this sad spectacle, the watchful spirits despatched throughout the world to observe the good and bad actions of mortals, have presented their report to the "Pearly Emperor", *Yuh-hwang* 玉皇 (3). On seeing it, the god displayed violent anger, and despatched forthwith the divine hosts of the "Ministry of the Thunderbolt" (4), and the *Nagas* (5) of the four seas, with orders to exterminate the human race. Five hundred thunderbolts are prepared in the arsenal of the "Ministry of Thunder" for the purpose of reducing to ashes the guilty world; famine and pestilence will complete the work of destruction. In presence of such a sad spectacle, I rushed from the Southern seas to the Western Paradise in order to propitiate *Jü-lai-*

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(1) In Chinese philosophy, "heaven and earth", *T'ien-ti* 天地, represent the transforming powers of Nature. See Chinese Superstitions. Vol. IV. p. 420. note 1.—Volume V. p. 512. note 3.

(2) See on this Buddhist doctrine. Vol. IV. art. X. p. 440 (Abstaining from killing animals for purposes of food).

(3) *Yuh-hwang* 玉皇, the "Pearly Emperor", is deemed to be the Supreme Lord of the physical world, and the saviour of men. In the Taoist pantheon, he corresponds to the Confucian *Shang-ti* 上帝, though he is much more humanised; and to the Buddhist *Fuh* 佛, or Sakyamuni. Edkins. Religion in China. p. 112.

(4) See Chinese Superstitions. Vol. III. p. 230. note.

(5) The *Nagas* are serpent-demons, who live in one of the lower regions below the earth, or under the waters. Monier Williams. Buddhism. p. 220.

fuh 如來佛 (1), by my prayers and supplications. During seven full days, I have remained at his feet, and finally succeeded in obtaining from him a writ of pardon, which I bore in all haste to the Pearly Emperor, *Yuh-hwang* 玉皇 (2), and presented to him at the Golden Gate, *Kin-k'üeh* 金闕 (3), of the Taoist paradise. There, I redoubled my tearful supplications, but failed to obtain any change in the will of the god.

I still remained seven other days prostrate at his divine feet, and vowed a solemn vow that I would teach mortals to carefully discriminate between good and evil. If any one doubts of the divine order of the Pearly Emperor, *Yuh-hwang* 玉皇, let him await the year 1907, and events will open his eyes.

A lad of twelve, named *Li Siu-yin* 李秀英, son of an official, born near the village of *Ch'en-kia-chwang* 陳家莊, in the district of *Ch'angp'ing-hsien* 昌平縣, has recently visited my grotto in order to thank the Pearly Emperor, *Yuh-hwang* 玉皇. Whosoever rejects this revelation, will fall a victim to the epidemic. When the thunderbolts of heaven shall smite the sinful earth, I will protect mortals from my throne on high. Whosoever, moved with compassion, shall circulate this prayer, will thus save his whole family. Proceeding from one to ten, and extending to one hundred, we shall thus rescue mortals from impending damnation, for is not the conversion of sinners the cherished desire of our soul?

Those who recite this prayer should carefully endeavour to paste it in front of the incense-burner (4).

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(1) *Jü-lai-fuh* 如來佛, the "thus-come Buddha" (from the Sanscrit *Tata-gata)*, that is one whose coming and going accords with that of his predecessor. It is the highest appellation given to every Buddha. Williams. Dictionary of the Chinese Language. — Eitel. Sanscrit-Chinese Dictionary. p. 141. — Chinese Superstitions. Vol. I. p. 71. note 2.

(2) See on this Taoist god. Chinese Superstitions. Vol. V. p. 515. note 3.

(3) *Kin* 金, golden — *K'üeh* 闕, a gateway, the gate or city of Imperial power, hence the "golden gate of paradise". Williams. Dictionary of the Chinese Language.

(4) An incense-burner always forms part of the domestic shrine in Chinese families. De Groot. The Religious System of China. Vol. I. p. 143.

Worship, therefore, "Heaven and Earth" (1), show filial piety towards parents, and beware of treading under foot written characters (2), lest you perish in the general conflagration. Practise good works in order to escape from the ten calamities ; you will thus enjoy peace and happiness unalloyed.

Follows an order from Buddha, directing that the above prayer be circulated widely, failing which, the greatest evils will befall mankind (3).

The Confucian scholar, who secured this prayer for the Author, seemed thoroughly convinced that it fell from heaven. However, the year 1907 came and passed away, the earth rolled on its orbit, and the threatened catastrophe never matured. Some time afterwards happening to meet his literary friend, the Author found him a little crest-fallen.

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(1) On the worship of "Heaven and Earth". See Chinese Superstitions. Vol. IV. p. 420. note 1. — Vol. V. p. 512. note 3. p. 515. note 1.

(2) The Chinese manifest deep respect for their written characters. Even those who have never received any instruction in the noble arts of reading and writing carefully gather up all scraps, printed, written or stamped, and deposit them in baskets or boxes, which schoolmasters, zealots and shopkeepers suspend before their houses, and label with a red sheet of paper inscribed thus 敬惜字紙, that is "respect written paper and treat it with care". These baskets are from time to time emptied into large brick furnaces and the contents thus reduced to ashes, which are subsequently thrown into a river or the sea. The literati consider this a holy work and pleasing to the Gods of Literature, who are expected in return to reward them with literary and official rank. De Groot. The Religious System of China. Vol. VI. p. 1020 (Reverence for lettered paper).

(3) The intelligent reader will not fail to remark the medley of Buddhist, Taoist and Confucian doctrine, which is jumbled together in this quaint prayer.

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ARTICLE XXIV.

PRAYER ADDRESSED TO THE SUN AND MOON.

T'ai-yang-king 太陽經 (1).

Members of "Vegetarian Sects" (2) are frequently devout worshippers of the sun. The Author was acquainted with one in particular, who, every morning prostrated himself before the rising sun, and worshipped it in due style, reciting at the same time the prayer herewith. Pious votaries have it printed and circulated, deeming thereby they are performing a meritorious work. The prayer, together with some pretended miraculous favours obtained thereby, may be purchased for less than a penny in any Chinese bookshop. The following is a literal rendering of this quaint prayer.

Devout prayer addressed to the Sun, the mightiest of stars.

(whosoever recites it before the rising sun, shall infallibly obtain what he demands).

"O Buddha, thou resplendent and glorious orb! The genii of the four cardinal points rule the heavens and the earth, but thou, O Sun, thou lightest up the whole firmament! Day and night, thou pursuest thy course, unfailingly and regularly. Whilst old age rushes onward to the tomb, and slowly but inevitably achieves its course, thou hast crossed the threshold of every home. At thy setting, all mortals call out thy cherished name, and regretfully see thee disappearing behind the hills, thus depriving of thy presence

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(1) *T'ai-yang* 太陽, from *T'ai* 太, great, exalted; *Yang* 陽, light, the superior of the dual powers in Nature; hence the "great luminary, the sun". Williams. Dictionary of the Chinese Language.

(2) See on the origin, doctrine, practices and worship of "Vegetarian Sects". Chinese Superstitions. Vol. IV. p. 456.

Fig. 191

勅太陽
星君神位
封太阴

Tablette du soleil et de la lune.
Tablet for worshipping the Sun and Moon.
(Employed by Vegetarian Sects).

the "black-haired people", *Li-min* 黎民 (1), and saddening the life of men. If thou didst not adorn the heavens, there would be neither day or night ; if you didst not shine upon the earth, there would be no crops. All beneficent spirits have their worshippers ; who, then, should not honour thee, o glorious orb ! Thy birthday is on the 19th of the 3rd month (2) ; on that day, every family should pray to Buddha, and honour thee by lighting a red lantern".

Direction to worshippers

Whosoever shall circulate this prayer to the Sun, old or young in the household need not fear any malignant star, but if any refuse to do so, the portals of Hades are opening to receive them. O Buddha, thus resplendent and glorious orb ! may thy worship be practised by all righteous men and believing women, *Shen-nan, sin-nü-jen* 善男信女人.

The promised reward.

Whosoever shall recite 7 times every morning the above prayer will never enter the dark abode of Hades. After his death, he will be transported to the "Pure Land", *Tsing-t'u* 淨土 (3), of bliss, and will also rescue his deceased ancestors down to the "nine fountains", *Kiu-ts'üen* 九泉 (1), that is, were they buried in the very depths of Hades. 太陽星君聖經

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(1) *Li* 黎, a black or dark brown colour. *Min* 民, the people, the uninstructed mass, who grow up like plants, the common multitude, hence the "black-haired people", an appellation of the Chinese. Williams. Dictionary of the Chinese Language.

(2) According to the cosmic notions of the Chinese, all Nature is animated. The sun, moon and stars have all their presiding spirits. Some Greek philosophers supposed likewise the stars to be living beings, and divine. This erroneous view led to giving them an origin analogical to that of man. They have birthdays. De Groot. The Religious System of China. Vol. VI. p. 929. Edkins. Religion in Chinese. p. 105.

(3) An esoteric phase of Buddhism, introduced into China in the 4th century, A.D. It teaches the fabulous existence of a "Western Paradise", and insists much on saving fish and crabs from being killed and eaten. Chu-hung, the Buddhist monk, who opposed Matteo Ricci in works and letters, belonged to this school. Edkins. Chinese Buddhism p. 171.

太陽明明珠光佛。　四大神明正乾坤。
太陽一出滿天紅。　曉夜行來不住停。
行得快來催人老。　行得遲來不留存。
家家門前都走過。　倒惹衆生呌小名。
惱得太陽歸山去。　餓死黎民苦衆生。
天上無我無晝夜。　地下無我少收成。
個個神明有人敬。　那個敬我太陽神。
太陽三月十九生。　家家念佛點紅燈。
有人傳我太陽經。　闔家老幼免災星。
無人傳我太陽經。　眼前就是地獄門。
太陽明明珠光佛。　傳與善男信女人。
每天朝朝念七遍。　永世不入地獄門。
臨終之期歸淨土。　九泉亡祖盡超昇。

The 1st day of the 2nd month, and the 19th of the 3rd and 11th months, are specially designed for worshipping the sun. On these days, incense and prayers should be offered to the great luminary (2).

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(1) *Kiu-ts'üen* 九泉, literally the "nine fountains", i.e. Hades or Elysium, the grave. Williams. Dictionary of the Chinese Language.

(2) According to Dr Ross, ancient Chinese history offers no positive proof of sun-worship. Some passages in the Odes, says he, may be interpreted as deifying the sun under the name of heaven, when that name is used in a material sense. Under the Manchu dynasty, after the sacrifice to "Imperial Heaven", a secondary sacrifice was offered to the sun, the moon, the stars and the elements (clouds, rain, wind and thunder). Ross. The Original Religion of China. p. 194, and 298. Contrary, however, to the opinion of Dr Ross, we read in the *Li-ki* 禮記, or Record of Rites, "at the sacrifice of the winter solstice, the Emperor welcomed the increase of the day. Solemn thanksgiving was offered to heaven, *T'ien* 天, and (for the occasion) the sun was considered its seat", 大報天而主日. A learned commentator explains this text as follows: "the spirit of heaven cannot be seen, what we can behold are the sun, moon and stars". Legge, correcting his official translation, which is inaccurate, adds in a note: "the sun became for the time the spirit-tablet of heaven". Callery holds that this text goes far to prove the worship of the sun in ancient times. Legge. The Li-ki. Book IX. § 2. n° 2. p. 427.

The following are a few of the extraordinary favours said to be obtained through prayers offered to the sun. They are merely a selection among many others which could easily be quoted.

All are purely fanciful facts, based on no evidence, and accepted without control. A certain person is named, he lived in such or such a district, but no mention is made of the precise place, village or hamlet; it is affirmed that he obtained such and such a favour, and nothing more. In such circumstances, it is utterly impossible to find out the real person among the millions of one's fellow countrymen.

In the prefecture of *Kia-hsing* 嘉 興 (1), a man named *Ts'ien* 錢, aged 67 years, had no children. In a dream which he had, a divine messenger appeared to him. Clad in flowing robes with large sleeves, and wearing a long beard (2), the heavenly visitor presented him with a copy of the prayer to the sun, and directed him to recite it every morning fasting. On awaking, he wrote out the prayer, and recited it devoutly together with his wife. Before the year was over, it was found that the wife was with child, and soon afterwards she brought forth a pair of twins.

A Cantonese was wont to recite the prayer to the sun; thanks to its efficacy, he lived without ever being ill, reached the ripe old age of 95, and passed away without even feeling the pangs of agony.

A man named *Chao* 趙, a native of the prefecture of *Ch'ang-sha* 長 沙, in *Hunan* 湖 南, had always failed to pass a successful examination. Having secured the prayer to the sun, he recited it, and promised to have 3000 copies of it printed and circulated. He had not yet circulated 2000, when he came out first among the provincial graduates, the M.A's of that year (3).

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(1) *Kia-hsing* 嘉 興, a prefectural city in the province of *Chêkiang* 浙 江.

(2) See the annexed picture of the Sun-god, *T'ai-yang-shen* 太 陽 神, drawn to represent this so-called heavenly visitor.

3) In former times, the second competitive examination for graduates took place at the provincial capital. Successful candidates were styled *Kü-jen* 舉人, i.e., promoted scholar, or M.A., also called provincial graduates. These examinations were suppressed by Imperial decree of September 2, 1905.

A man named *Ch'en* 陳, living in the district city of *Kin-kwei* 金匱, in the province of *Kiangsu* 江蘇, and aged 47 years, suffered from extreme poverty. One of his friends advised him to recite the prayer to the sun. He pawned all his clothes in order to get the necessary money, which would enable him to print and circulate a few thousand copies of that marvellous prayer. The following year, another friend lent him a further small sum, which he employed in purchasing a little stock of garlic cloves. These he sold at a fair profit, and thus improved his condition.

Votaries of Phœbus have imagined setting up a tablet of the sun (1). This is composed either of a strip of paper, or of a small wooden board, painted and varnished, and bearing the name of the sun inscribed upon it. Before this seat or throne of the mighty orb, candles and incense are lighted, and worshippers bow their heads and offer up their prayers.

Annexed is a picture of this tablet, as found in the shrines of "vegetarian sects". The inscription reads *T'ai-yang-shen* 太陽神, i.e. "Spirit of the Sun" (2). The reader will remark the long finger-nails of the god, and the Taoist coil of hair, or top-knot on the summit of the head. In his left hand, he bears the pictograph *Jeh* 日, meaning the sun. The original form of this character was circular, with a dot in the centre, denoting that the sun is incomparably the greatest of all the heavenly orbs.

Prayer to the Moon (composed by Buddha).

"O goddess of the sombre night! thou who risest in the East and lightest up the heavens, Hades (3), and the nine points of the

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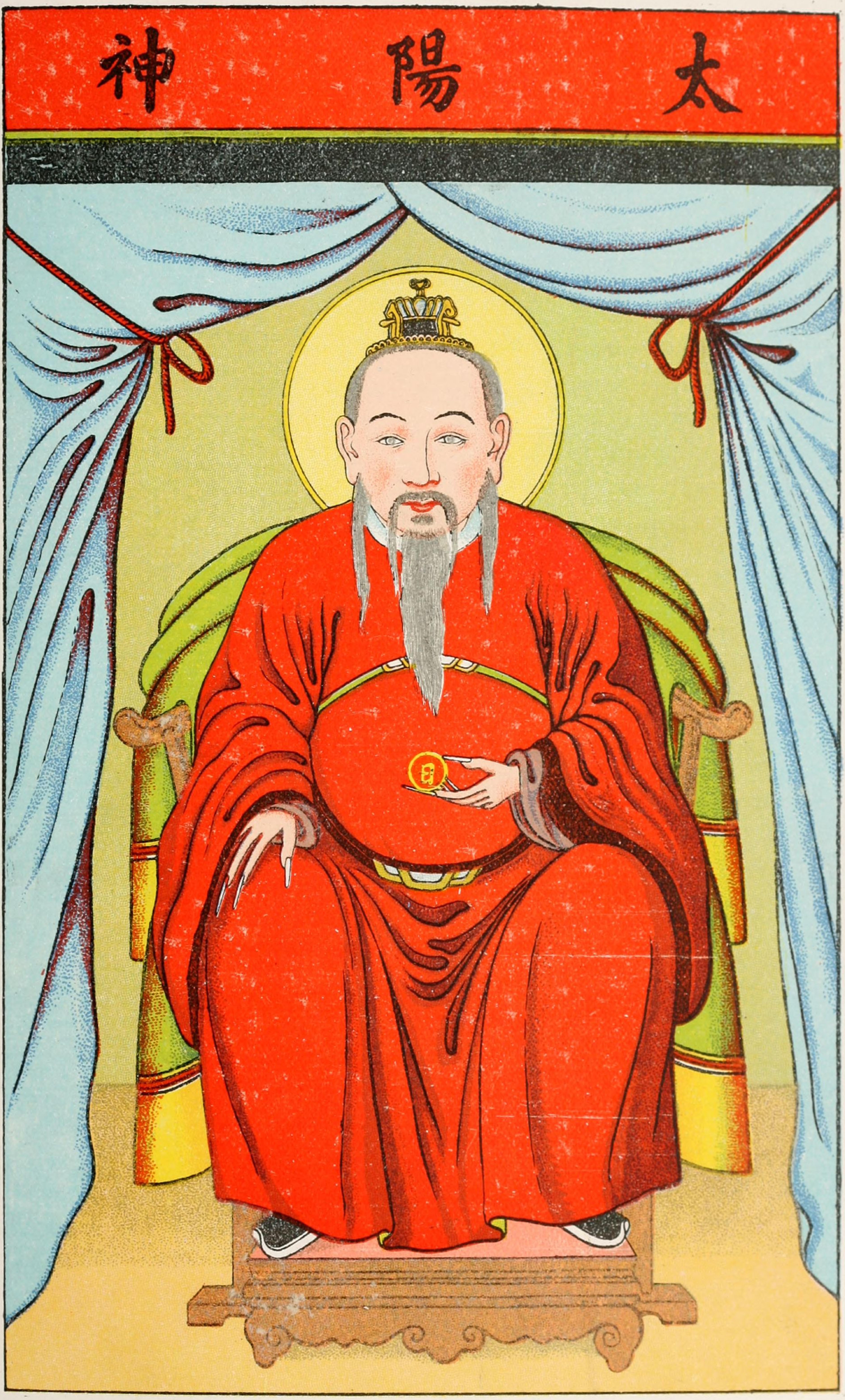
(1) See pictures of tablets worshipped by the Chinese. Vol. I. p. 37. (Tablet of Heaven and Earth).—p. 107. Ancestral tablet, in which the departed soul is supposed to reside, and before which incense and prayers are offered.

(2) According to the cosmic notions of the Chinese, all Nature is animated. The sun, moon and stars, have all their presiding spirits. De Groot. The Religious System of China. Vol. VI. p. 929.

(3) The idea of the moon lighting up Hades is rather peculiar.

Fig. 192



Le Dieu-Soleil, *Tai-yang-king.*
T'ai-yang-shen — The Sun-god.

horizon. The 84,000 Buddhist terms (1), and the 8 Sutras, *King-kang* 經 綱, ranged in two rows, honour thy majestic rising, and bow to thee as thou ascendest, crowned with a diadem of gold, silver and precious stones. The earth bringeth forth lotus-flowers (2), when thine eyes are cast upon our miserable exile, and the clouds of heaven serve as a footstool to thy feet".

Every youth or maiden, who recites 7 times this prayer, will acquire as much merit as if one recited a whole Sutra. He will increase tenfold the happiness and longevity of his aged parents, and if they are deceased, he will hasten their return to a new existence. *Nan-wu-fuh ! Nan-wu-fah ! Nan-wu-seng !*

These last expressions are merely phonetic, and represent Pali and Chinese words embodying the "Three-refuge formula"; I trust in Buddha, the Law and the Order.

Worship of the Sun and Moon.

The worship of the sun and moon in China may be traced back to the remotest antiquity. Thus, we find in the *Li-ki* 禮 記, or Record of Rites, the following: in the time of the *Chow* 周 dynasty, B.C. 1122, "a sheep or a pig were sacrificed to the sun at the altar called the "Royal Palace"; and the same victims were offered to the moon at the pit called the "Light of the Night" (3).

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(1) All the numeral terms used in Buddhist phraseology amount to 84,000. Buddhism is also said to contain 84,000 points of doctrine. Wylie. Notes on Chinese Literature. p. 211 (Buddhism).

(2) The lotus-flower is a symbol of the evolution of Buddhist worlds from eternal cosmic matter. Its expanded petals, reposing on a calm mirror-like lake, are also a fit emblem of Nirvana. Beal. A Catena of Buddhist scriptures from the Chinese. p. 11.—Monier Williams. Buddhism. p. 522 (Sacred symbols).

(3) *Li-ki* 禮 記, or Record of Rites. Book XX. *Tsi-fah* 祭 法 (The Law of sacrifices) § 3. The text is as follows: *Mai shao-lao, wang-kung tsi jeh yeh; yeh-ming tsi yueh yeh* 埋少牢,王宮祭日也,夜明祭月也. In the sacrifice here mentioned, worship was offered to the sun, moon and stars, for these being the benefactors of mankind were entitled to be worshipped by the people. This text of the *Li-ki* proves again that the worship of the sun and moon existed in ancient times. Legge's translation of the Li-ki. Vol. II. p. 203. — Couvreur. Li-ki. Vol. II. p. 259 (Chinese text).

ARTICLE XXV.

WRIT OF PARDON GRANTED BY THE "PEARLY EMPEROR".

Yuh-hwang Shang-ti 玉皇上帝 (1).

Plenary pardons are granted to persons both by Buddhist and Taoist priests, who promise forgiveness of all faults mentioned in the official writ. Thanks to the prayers and penitential works of the monks, lay members share by way of compensation in all their good deeds, and thus obtain forgiveness of their sins.

The reader will find here annexed the fac-simile of a writ of pardon, granted by the "Pearly Emperor, Supreme Ruler", *Yuh-hwang Shang-ti* 玉皇上帝, the high god of the Taoists, and the most popular divinity of modern China.

These and similar documents are printed by shops dealing in superstitious objects, *Chi-ma-tien* 紙馬店 (2) where they may be purchased at the current prices of the day.

The sinner, who wishes to obtain the pardon of his sins, begs the Buddhist or Taoists priests to pray for him, or even fast in his behalf, if he pays them for so doing. The Buddhist priests then write his name on the writ of pardon, taking care to indicate the year, month and day, in which the favour was granted. The document is then burnt, and thus forwarded to the ruler of

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(1) *Yuh-hwang* 玉皇, the "Pearly Emperor", is deemed to be the Supreme Lord of the physical world, and the saviour of men. In the Taoist pantheon, he corresponds to the Confucian *Shang-ti* 上帝, though he is much more humanised; and to the Buddhist *Fuh* 佛, or Sakyamuni. Edkins. Religion in China. p. 112.—Chinese Superstitions. Vol. II. p. 206. note 2; p. 210. note 3. Vol. III. p. 315. note 2.

(2) *Chi-ma* 紙馬, literally "paper horses", burnt at funerals for the use of the dead, subsequently extended to all superstitious prints burnt and forwarded to the Manes in the nether world. Chinese Superstitions. Vol. IV. p. 425 (Superstitious prints).

Fig. 193

欽奉
昊天金闕
勅旨奏頒
恩命廣賜覲恩是以
天帝宣諭爾時
元始天尊在大羅天上秦米光中廣發慈眼見下方生民居於九州分野聚雜省府州縣鄉
城或多刀兵水火旱澇蟲荒江河湖海風濤劫數或天行時疫毒氣流行或雷擊天譴
蛇傷虎咬或邪神惡鬼咒詛冤家強劫橫傷諸般厄難皆是風生今生故作誤為欺天
地罵雨呵風不忠不孝不義不仁不修片善欺瀆人倫積諸罪過未明首謝致罹此厄
難以解分是故
天尊憫念群生哀憐眾苦分身降世啟大慈悲廣弘誓願普化人天普利設教宣音
玉皇金闕勅下
秦玄都省降付　正一真人闡揚道教度一切眾生其成
無上道果永雪萬罪千愆百惡重遇脫離五苦八難九厄三災庶得人民樂業國土清平
時歲豐登閭閻寧靖橫罪不染自在安樂欽此欽遵合行宣佈令據
即日秉誠上祈天鑒下情伏為虔恭修設清醮一壇上答　天地三界高真奉報
虛無六合帝聖統祈天日以垂覲洞鑒丹誠之激越少申寸念聊來懇衷切念　叨生
天地世間稟受父母養育實藉　國君水土皆賴衣食安居或出作入息之間寧無過惡但食
利求名之欲豈寬衍暇匪憑首謝於前因曷遂泰來於後序是以備陳香花據投
正一法士弘開道典大啟沖科崇建醮筵上答
天恩下酬　帝德端祈景貺祇赴將來事本司得此事屬每生福國裕民濟人利物理難抑
止合與宣行尚慮　愛從夙世迨及今生三業紫纏七情結毒或六眠致愆於地府案
三尸奏罪於
天曹過重邱山善無毫髮不丈人慈之赦釋呂符之善之感爭以今崇建環壇合行請頒
太上昊天金闕玉皇通天大赦一道先為達善下民開赦無邊罪涙許以維新所有條章
宣示告下者
一赦　不忠君王不孝父母不敬師長不友兄弟不誠夫婦不義朋交之罪
一赦　前生今世或有破齋犯戒褻瀆神明之罪
一赦　大小公私敗易妄言強辯是非瞞心昧理之罪
一赦　自逞豪強　言淫華妄語虛誘說無神理之罪
一赦　貪意貪心　取他人寶光財物不自滿足之罪
一赦　緊念在心解　境生迷強淫婦女乳男治化之罪
一赦　不信道佛　旨佛施般公借私柄人利己之罪
一赦　賊害群情不修片善忤逆六親凌辱下輩之罪
一赦　惡事吉來許愿不還怨天恨地嗔神罵鬼妄生咒詛焚香發誓記弘
一赦　忘人大恩之罪
一赦　常行惡心妄想謀騙詞訟害人前生今世所犯一切諸惡之罪
有具真符合行告下

如前眾厄具載分明右仰
地祇都巡太保溫元帥同康劉欽李楊張鄧孟韋九大太保金闕天曹傳教官將捧赦
神員合欽承
帝命共體好生遍請
三界十方星垣斗府玄司憲治天曹地府雷部瘟司羅酆龍宮水府仙壇佛地九州分野
廟貌城隍當方社令千合屬考較世人罪福去處咸令遵奉元降赦命
經旨逐一更刷在家人等風生今世故作誤為所積無量無邊一切大小冤愆罪業過
惡因由已發竟未發覓已結證未結證
赦文到日盡行開宥悉與驗分勿為留難各尋解悟咸遂自新脫離業細慎釋塵勞銀降
業障煩惱障如水見月身心過意念過似雪逢春上請
天官解天厄地官解地厄水官解水厄五帝解五方厄四聖解四時厄南長解本命厄北斗
解一切厄祈身命宅舍以光享長幼眷緣而迪吉庶融風不擎於閭閻俾時秧無千於庭
孚歲時晏逸境緘清寧上廣
玄元之教下副懇禱之勤赦文到刻星火奉行
天運　年　月　日發行
奉行頒赦事承
祖師泰玄都省張葛許三位真君
萬天帝主金闕玉皇赦罪大天尊
太上混元教主清靜道德天　尊

Bulle de *Yu Hoang*.

Writ of pardon delivered by the "Pearly Emperor" (Supreme Taoist god).

清微勅赦火元玉符　告下火部主司

元始一炁萬神雷司　欽奉
道旨玉符所至
萬神奉行　令據
道力用保一境清寧各家安泰風煙殄熾疫厲無侵
凡在四時全叨
道庇當司領詞虔切難抑依教奉行除已遍
高厚帝
恩照應保佑外切慮民等作諸過惡罪譴難逃然此　幸
太上廣好生之德
天帝垂慈憫之心凡有禱祈悉　蒙
赦宥合符
元降勅赦　須至告下者

右符上告
火朱丹陵天帝大赤明離丹皇道君火元宏曜真君天火
儲肅真君地火明上真君陽芒火鈴真君火主燧仁神君
主火祝融神君閼伯神君火府回祿君飛火焰明元君栗
烈神君仰神　原宥　等宿今大小罪尤許以
維新即與消災散禍妝焰迴光永息風煙毋使赫災　毒
萬姓務俾居民安妥物阜時康符到奉行
天運　年　月　日吉時發行
代天宣赦事　承誥奉行
祖師三天扶教大法天師真人張

Bulle de *Yen ti.*

Writ of pardon delivered by the "God of Fire", Yen-ti 炎帝.

Hades (1). The sins of the supplicant, in whose behalf the document was granted, and of which a list was inscribed on the writ, are henceforth deemed effaced.

Among these writs of pardon, some are granted by the "Pearly Emperor, Supreme Ruler", *Yuh-hwang Shang-ti* 玉皇上帝, or by other powerful divinities, such as the "god of thunder", *Lei-kung* 雷公 (2), who thereby pledges his word not to hurl his bolts against repentant sinners, who have secured such a document, and have burnt it at the hands of Buddhist or Taoist priests. On all such writs is inscribed a list of sins, which are deemed effaced by the very fact that the ceremony has been performed on one's behalf.

Generally such writs bear inscribed upon them a magic device, which by its intrinsic efficacy is all-powerful for effacing all sins whatsoever and by whomsoever they have been committed.

The text is encircled with dragon emblems, as is wont for Imperial decrees, which declare the will of the "Son of Heaven"; the document must also be drawn up on yellow paper, this being the Imperial colour, and hence the most appropriate for such divine acts (3).

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(1) *Ti-tsang-wang* 地藏王, one of the five well-known *Bodhisattvas* (merciful beings, representing the saving principle of Buddhism) and the ruler of Hades. He has under him 12 petty kings, executioners of all the horrors of his dark abode, from which, however, the good-natured Bodhisattva, if assiduously worshipped, can deliver people. Hackmann. Buddhism as a Religion. p. 211. Chinese Superstitions. Vol. I. p. 66, 71, 86.—Vol. II. p. 225. note 2.—Vol. III. p. 320.—Vol. V. p. 494, 504. note 2.

(2) See on this god. Vol. III. p. 230, 231, 237, 246, 274, 282, 285, 286, 294, 295, 301, 305, 306, 307, 312.

(3) Imperial orders in China are issued under seal, written on yellow paper, and marked with a cinnabar or carnation pencil. Buddhists and Taoists have cunningly imitated these dispositions. De Groot. The Religious System of China. Vol. VI. p. 1048.

* * *

ARTICLE XXVI.

BUDDHIST BEADS.

Fuh-chu 佛 珠 (1).

The Buddhist rosary is called in Chinese *Fuh-chu* 佛 珠, or *Meu-ni-chu* 牟 尼 珠, rosary of Sakyamuni, this being the name under which Chinese Buddhists—in preference to the term Guatama used by other Buddhistic nations—commonly quote the reputed historical founder of Buddhism (2).

It is composed of 108 beads. When describing Buddhist bells, the origin of this mystic number has been already explained (3). It is the sum total of the 12 months of the year, the 24 terms into which the solar calendar has been divided, and the 72 divisions of the Chinese year into periods of five days, known as *Heu* 候. Adding up these respective figures, we have 12 + 24 + 72 = 108 (4).

By reciting these beads, the whole year is thus devoted to Buddha and Buddhist worship. Pious votaries of Buddha repeat this round of prayers in view of securing happiness and laying up merits for the nether world.

In accordance with Buddhist tradition, while telling each bead, one must recite the formula: "I put my trust in Amitabha", *Nan-wu O-mi-t'o-fuh* 南 無 阿 彌 陀 佛. The two first words of

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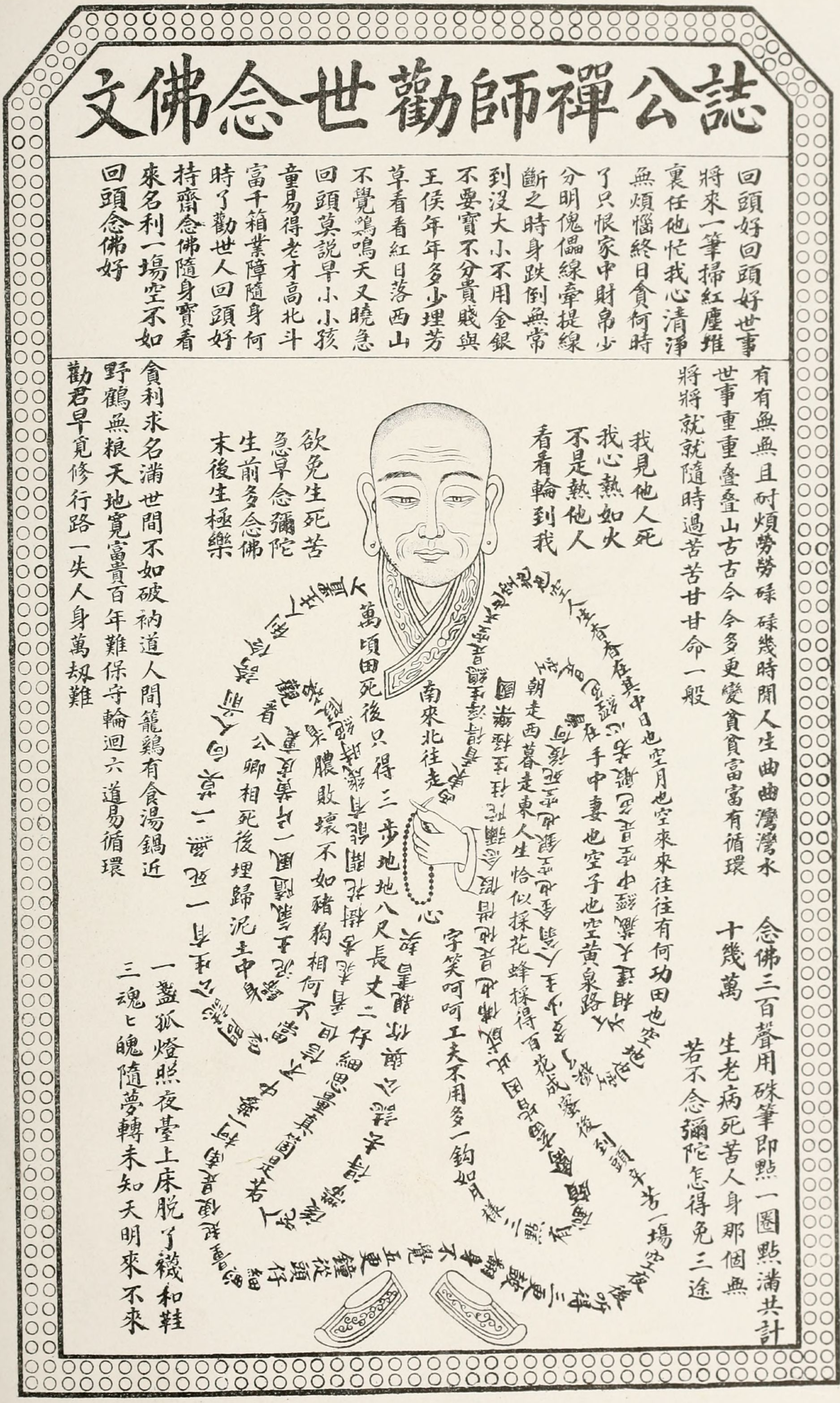
(1) *Fuh* 佛, transliteration in Chinese of the first syllable of Buddha. *Chu* 珠, a pearl, a bead, a string of beads; hence "Buddhist beads". Williams. Dictionary of the Chinese Language.

(2) Eitel. Chinese Buddhism. p. 109 (Sakyamuni).

(3) See Chinese Superstitions. Vol. I, p. 124.

(4) Besides the cosmic origin of the mystic number 108, given here by the Author, others hold that it may also be derived from the 108 divisions of the sacred foot of Buddha, wherein were pictured his attributes and subsequent career as founder of a new religion. Williams. Dictionary of the Chinese Language 珠.—Monier Williams. Buddhism, p. 20 (Buddha's birth).

Fig. 194$^{\text{bis}}$



誌公禪師勸世念佛文

回頭好回頭好世事将來一筆掃紅塵堆裏任他忙我心清淨無煩惱終日貪何時了只恨家中財帛少分明傀儡線牽提線斷之時身跌倒無常到沒大小不用金銀不要寶不分貴賤與王侯年年多少埋芳草看看紅日落西山不覺鷄鳴天又曉急回頭莫說早小小孩童易得老才高北斗富千箱業障隨身何時了勸世人回頭好持齋念佛隨身寶看來名利一場空不如回頭念佛好

有有無無且耐煩勞勞碌碌幾時閒人生曲曲灣灣水
世事重重疊疊山古古今今多更變貧貧富富有循環
将将就就隨時過苦苦甘甘命一般

念佛三百聲用硃筆即點一圈點滿共計十幾萬
生老病死苦人身那個無
若不念彌陀怎得免三途

我見他人死
我心熱如火
不是熱他人
看看輪到我

欲免生死苦
急早念彌陀
生前多念佛
末後生極樂

貪利求名滿世間不如破衲道人閒籠鷄有食湯鍋近
野鶴無粮天地寬富貴百年難保守輪迴六道易循環
勸君早覓修行路一失人身萬刼難

一盞孤燈照夜臺上床脫了襪和鞋
三魂七魄隨夢轉未知天明來不來

Nien Fou.
Repeating Buddha's name on the rosary beads.

this invocation, *Nan-wu* 南 無, represent the *Pali* (1) sounds *"Namo"*, explained by "to humbly trust in the person invoked".

O-mi-t'o-fuh 阿 彌 陀 佛 is the transliteration in Chinese of the Sanscrit word *Amitabha* (boundless light, diffusing great light), a *Dhyani Buddha* (2) invented by the Mahayana school about A.D. 300. Southern Buddhism knows no *Amita* or *Amitaya*. Originally conceived of as impersonal, he acquired prominence especially in the fifth century. It was at this period of Buddhist evolution that the Western Paradise—a substitution for Nirvana, too abstruse for the vulgar imagination to grasp—was invented. *Amitabha* is to-day the ruler of this so-called blissful land, and hence highly popular among the Chinese. His name is repeated incessantly, and the beads counted in connection with the repetition until the sound becomes wearisome.

Buddhist beads are commonly called *Su-chu* 素 珠 (3), that is beads used by vegetarians; or *P'u-t'i-chu* 菩 提 珠, this latter being the transliteration in Chinese of the word "Potala", the ancient seat of Sakyamuni's ancestors, and a port near the mouth of the Indus.

The beads reputed the most precious are those brought from Tibet, or one of the famous pilgrimages in Szechw'an (4). The large extra bead suspended outside the full string, is carved in the form of a dried bottle-gourd, *Hu-lu* 瓠 瓞 (1).

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(1) *Pali* (Magadhi Prakrit) is the vernacular language of Magadha, a kingdom in Central India, the holy land of all Buddhists, and head-quarters of the new religion up to 400 A.D. Eitel. Chinese Buddhism. p. 63 and 88.

(2) *Dhyani Buddhas* are ideal, abstract beings, symbolizing certain events or phases in the life of Guatama. They are generally reckoned as five. Getty. The Gods of Northern Buddhism. p. 26 (Dhyani Buddhas. Amitabha).

(3) *Su* 素, plain, coarse, vegetable diet. Williams. Dictionary of the Chinese Language.—Chinese Superstitions. Vol. IV. p. 451. note 1.

(4) Omei mountain, *O-mei-shan* 峨 眉 山, situated in this province, is one of the most famous of Buddhist pilgrimages in Western China. *P'u-hsien* 普 賢 (Samantabhadra), a fabulous Bodhisattva, invented by the *Tantra School*, is much worshipped there. He is represented seated on a sacred elephant, and many *Dharanis* (charms and mystic formulas possessing magic power) are ascribed to him. Edkins. Chinese Buddhism p. 116. — Hackmann. Buddhism as a Religion. p. 237. — Getty. The Gods of Northern Buddhism. p. 46.

Besides the rosary described above, there is another kind, called the "rosary of the Lohans", *Lo-han-chu* 羅 漢 珠. This is composed of 18 beads, in honour of the 18 Lohans (2), or immediate disciples of Buddha, who have gained knowledge by listening to his teaching.

It is noteworthy that only vegetarian Buddhist monks recite these beads ; those who indulge in animal food—and these are numerous nowadays—never use them in their religious practices.

Almost all members of "vegetarian sects" (3) are likewise wont to recite them.

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(1) *Hu* 瓠, the bottle-gourd, called also the calabash (Lagenaria). This plant is cultivated everywhere in China and the dried shell used for dippers, spoons and ladles. *Lu* 瓞, a gourd, hence the "dried shell of the bottle-gourd". Williams. Dictionary of the Chinese Language.

(2) *Lohans or Arhats.* The Buddhist equivalent of Taoist hermits, who have borrowed the idea from India. According to Hindu legends they are 16, but the Chinese added 2, making them thus 18. Hackmann. Buddhism as a Religion. p. 212.—Getty. The Gods of Northern Buddhism. p. 156.—Watters. The 18 Lohan of Chinese Buddhist temples.

(3) See Chinese Superstitions. Vol. IV. p. 456 (Vegetarian Sects).

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ARTICLE XXVII.

BURNING INCENSE FOR THE PURPOSE OF OBTAINING PROSPERITY.

(Ceremony performed by Taoist priests).

Shao-p'ing-ngan-hsiang 燒平安香 (1).

The offering of incense for the purpose of obtaining prosperity, is a ceremony during which Taoist priests, *Tao-shi* 道士, burn incense in honour of pagan gods, in order to secure happiness for families and the country in general, or in other words for the purpose of shedding on mortals the beneficent dew of heaven amidst the sufferings of this dreary world. The ceremony is generally performed in connection with a pilgrimage to some famous shrine, or when private families invite the priests to carry it out within their homes.

1°. *Performing the ceremony in connection with pilgrimages.*— In the vicinity of a famous pilgrim resort, several villages or families meet together for the purpose of worshipping the village god. Buddhist and Taoist priests are invited to attend, lead the procession, and offer prayers on behalf of the inhabitants. It is thus that one can see every year some two or three hundred thousand folks wending their way to the famous pilgrimage at *Kiu-hwa-shan* 九華山, situated in *Nganhwei* province 安徽 (2), and dedicated to *Ti-tsang-*

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(1) *Shao* 燒, to burn, to light, to set on fire. *P'ing-ngan* 平安, tranquillity, peace, prosperity. *Hsiang* 香, perfume, incense; hence "to worship, to burn incense, to supplicate the gods for prosperity". Williams. Dictionary of the Chinese Language.—See "charm conferring peace and felicity". Chinese Superstitions. Vol. II. p. 221.

(2) South of the Yangtze river, a little West of *Chi-chow-fu* 池州府. Chinese Superstitions. Vol. III. p. 320. Vol. V. p. 504.

wang 地藏王 (1). In the pilgrim season, hundreds of native boats arrive, gayly decked out with banners and lanterns, and bearing votaries of the god to his shrine. One or two Buddhist priests travel on each boat, and pray or chant their *Sutras* on the way. Incense-sticks are also lighted by them and offered to the gods.

When returning, these Buddhist or Taoist priests lead the procession, and sometimes perform the mystic and solemn ceremony of "passing over the magic bridge", *Kwo-sien-k'iao* 過仙橋 (2), which leads to the sombre realm of Hades.

2°. *Performing the ceremony in private homes.* — Private families also invite Taoist priests, *Tao-shi* 道士, to perform the above ceremony in their private homes, either for the benefit of the living or of the dead. The ceremonial is carried out in the following manner.

At the extremity of the large guest-hall, tables are piled up against the wall or between the wooden pillars. A second range of tables is placed lower down, then a third, and even sometimes a fourth. At last, on the highest range of tables, is placed a long, narrow plank, called *T'iao-ki* 條儿 (3), with a chair in the centre, upon which is erected the tablet of the god worshipped on this occasion. Two lighted candles are placed on each side of the tablet, and fragrant incense burns in the censer.

The Buddhist or Taoist priests bring with them a plentiful supply of images of their gods, and superstitious prints, which they

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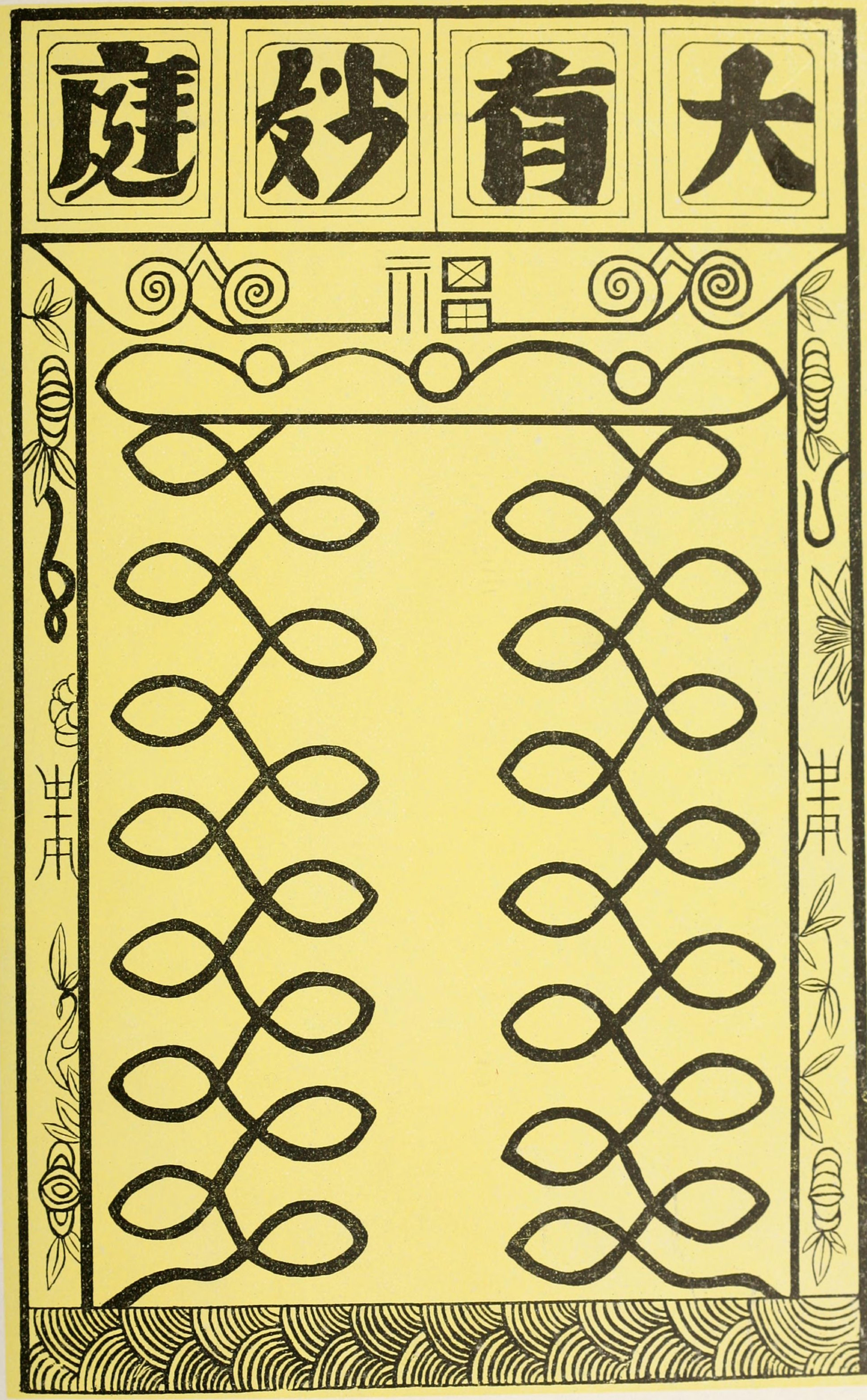
(1) One of the five well-known *Bodhisattvas* (merciful beings representing the saving principle of Buddhism) who presides over Hades, and saves therefrom those who worship him. Edkins. Chinese Buddhism. p. 218. — Hackmann. Buddhism as a Religion. p. 211. — Getty. The Gods of Northern Buddhism. p. 92.

(2) *Kwo* 過, to go beyond or up to, to pass over. *Sien* 仙, leading to immortality, mystic. *K'iao* 橋, planks laid across a stream, a bridge; hence to "pass the bridge leading to Hades, the magic bridge". Williams. Dictionary of the Chinese Language.—Chinese Superstitions. Vol. I. p. 151.

(3) *T'iao* 條, any thing long and slender, a classifier of long slender things. *Ki* 儿, a bench or low table, a side-table. Williams. Dictionary of the Chinese Language.

Fig. 195



Cette feuille est collée à la porte de la chambre où se fait la cérémonie.

Sheet affixed on doors when praying for prosperity (Taoist ceremony).

stick up on the walls and pillars, and suspend from the cross-beams around the temporary altar bedecked with gay and variegated banners. One may especially remark five large sheets of paper, bearing the five colours, and stamped with various symbols and magic devices. These sheets are hung up towards the five directions of the horizon (1); one to the North, another to the South, a third to the East, a fourth to the West, while the fifth is placed in the Centre. These inscriptions are designed to honour the genii, who preside over the five directions (2).

It is at the foot of this improvised altar that the Buddhist or Taoist priests indulge in quaint gestures, beat their cymbals, blow in their musical instruments, recite their *Sutras,* and thus expel all noxious influences. Prayers and petitions are also offered to protecting divinities, and malignant stars are ceremoniously escorted to some solitary cross-road, where they are burnt in effigy, and thus prevented from injuring folks any further (3).

Almost all pagan households have this ceremony performed at the opening of the New Year, in order to obtain prosperity during the whole twelve months ; it is also performed on the fifth day of the fifth moon, the period when excessive heat begins in China, and exposes the people to various epidemics, from which this ceremony is deemed to protect them.

3°. *Performing the ceremony in villages.* — Buddhist monks wearing their coloured copes, *Kia-sha* 袈裟 (4), or Taoist priests,

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(1) The Chinese recognize five points of the compass : North, South, East, West and the Centre. The Centre denotes China, and the other 4 points the remainder of the world, imagined as lying on its four borders. Mayers. Chinese Reader's Manual. p. 312.

(2) See specimens of these magic prints, bearing the 5 colours, and suspended towards the 5 points of the compass. Vol. II. p. 210 (Charms bringing felicity, and delivering from Hades).

(3) See ceremony of escorting malignant stars and burning them in effigy described. Chinese Superstitions. Vol. IV. p. 427.

(4) From the Sanscrit *Kashaya,* a coloured garment. Nowadays, a cope or outer robe worn by Buddhist priests when officiating. It is made of very thin cotton or gauze. Chinese Superstitions. Vol. I. p. 56. note 1.

Tao-shi 道 士, playing flutes, murmuring liturgical prayers and beating cymbals, go from village to village, and leading the procession beg peace and happiness on the inhabitants (1). Such processions generally take place about nightfall. Lanterns are lighted on both sides of the door-ways, and incense-sticks burn in censers at the entrance to all homesteads.

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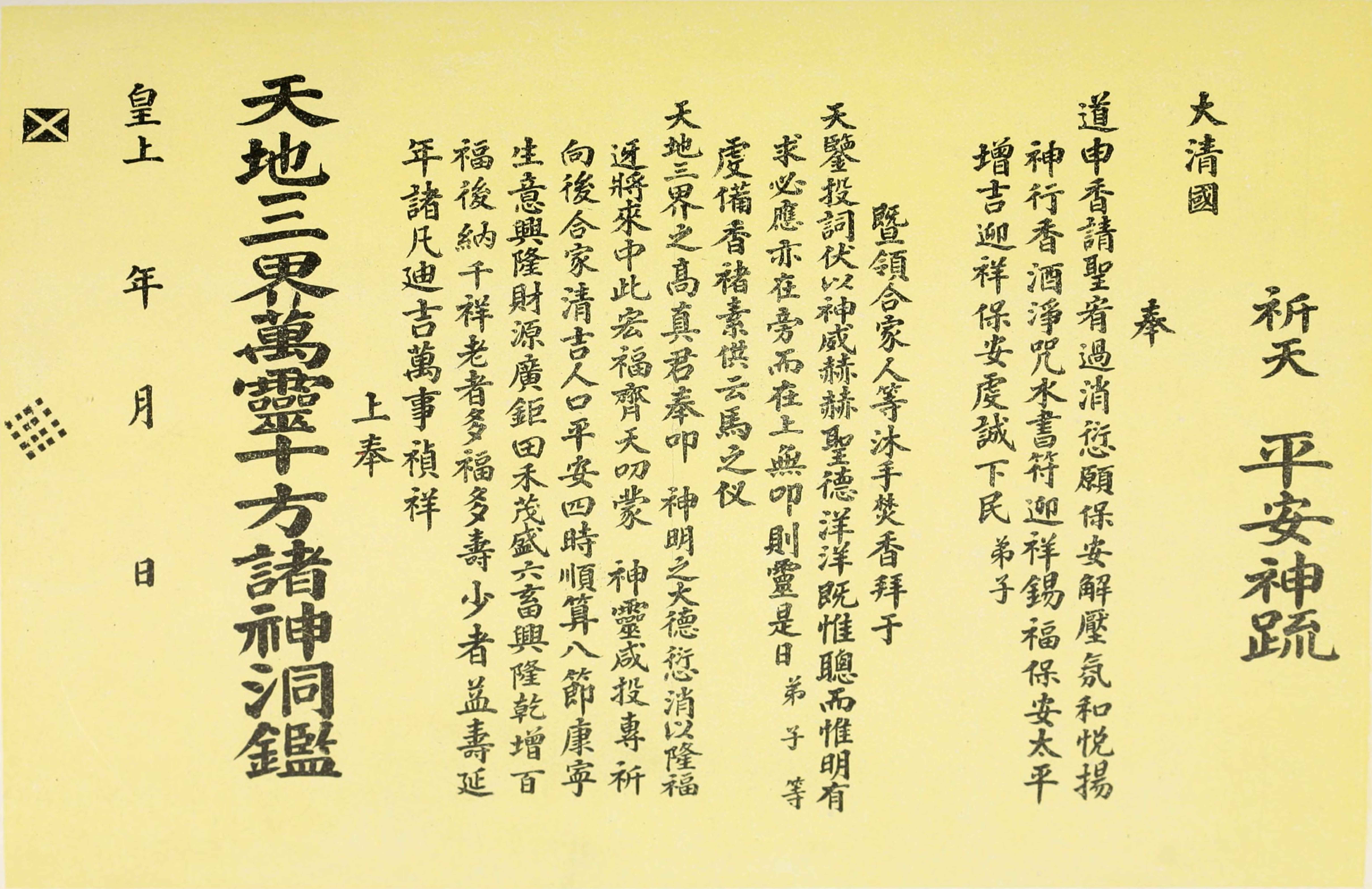
(1) The Chinaman's idea of happiness is summed up in the attainment of wealth, honours, descendants, a long life and protection of the gods. Chinese Superstitions. Vol. III. Preface. p. XII.

◆

Fig. 196



祈天　平安神疏

大清國

奉

道申香請聖宥過消愆願保安解壓氣和悅揚

神行香酒淨咒水書符迎祥錫福保安太平

增吉迎祥保安虔誠下民弟子

暨領合家人等沐手焚香拜于

天鑒投詞伏以神威赫赫聖德洋洋既惟聰而惟明有

求必應亦在旁而在上無叩則靈是日弟子等

虔備香褚素供云馬之仪

天地三界之高真君奉叩　神明之大德愆消以隆福

迓將來中此宏福齊天叨蒙　神靈咸投專祈

向後合家清吉人口平安四時順算八節康寧

生意興隆財源廣鉅田禾茂盛六畜興隆乾增百

福後納千祥老者多福多壽少者益壽延

年諸凡迪吉萬事禎祥

上奉

天地三界萬靈十方諸神洞鑑

皇上　年　月　日

Supplique employée pendant la cérémonie de "l'encens de la paix".

Efficacious prayer employed at the ceremony called "begging for peace" (Taoist).

ARTICLE XXVIII.

INCENSE-STICKS AND THEIR USAGE.

The worship of the divinity by the lighting and offering of incense goes back to the remotest times of Chinese history, and existed more or less as practised at the present day, or at least in the form of aromatic substances burnt in honour of the gods. We read that in very early times, the emperors *Yao* 堯 (1), *Shun* 舜 (2) and *Yü* 禹 (3), offered burnt offerings to the Supreme Ruler, *Shang-ti* 上帝, while later on as primitive tradition waned or became corrupted, private families assumed the right of offering incense to their own special gods.

We shall treat in this article only of the present-day form of offering incense to "Heaven and Earth", *T'ien-ti* 天地 (4), and the host of other divinities which compose the Chinese pantheon. The subject will be treated under the following heads: —

1°. Various ingredients which enter into the composition of Chinese incense.

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(1) *Yao* 堯 ascended the throne B.C. 2357, and reigned over 70, some say even over 90 years. The *Shu-king* 書經, or Book of History, records some achievements of his life, but countless fabulous details were added in subsequent times. Mayers. Chinese Reader's Manual. p. 272.

(2) *Shun* 舜. B.C. 2255-2205. Another of the legendary heroes of China's Golden Age. He succeeded *Yao* 堯 on the throne, and mourned for him during three years. Tradition is extremely discordant with reference to his origin and life. Mayers. Chinese Reader's Manual. p. 189. — Chinese Superstitions. Vol. I. p. 123. note 1.

(3) *Yü* 禹. B.C. 2205-2197. Successor to *Shun* 舜. He completed the work of regulating the water-ways of China. Confucius said of him that he displayed the utmost filial piety towards the Spirits. Mayers. Chinese Reader's Manual. p. 280. — Chinese Superstitions. Vol. I. p. 123. note 2.

(4) In Chinese philosophy, "heaven and earth" represent the transforming powers of Nature. See Chinese Superstitions. Vol. IV. p. 420. note 1. — Vol. V. p. 512, 515, 517.

2°. The packing of incense-sticks into bundles.

3°. The usage made of these bundles of incense-sticks.

4°. Principal circumstances in which incense-sticks are used.

1°. *Various ingredients which enter into the composition of Chinese incense.*

The incense generally employed in China is composed of the following substances: 1° three-fourths of the whole weight is made of wood-pulp or rather wood-dust, obtained by crushing pieces of wood in a stone mortar, the form of which, like other utensils in China, is most primitive. 2° the other quarter is a mixture of the bark and root of the elm-tree, *Yü-shu* 榆 樹 (1), reduced to pulp, with the addition of some water, and aromatic substances dissolved in native wine. These aromatic substances comprise generally cloves *Ting-hsiang* 丁 香, camphor and sweet-scented wood, principally that of the cypress-tree, *Peh-shu* 柏 樹 (2). Incense composed of the above ingredients is commonly styled "gum-incense", *Jü-hsiang* 乳 香 (3).

From all these substances a glutinous dough is formed. This is placed in a hollow cylinder, pierced with holes at one of its extremities. The dough is then forced out, and issuing from the round holes assumes the form of long-drawn threads. These are dried and cut up to the size required for packing them in bundles. The sticks thus obtained are of a pale brown colour and about six or seven inches long. Such is the incense which Chinese generally use in worshipping their gods. In public processions, idols are followed by large incense-burners (1), conveyed in a pavilion of carved or gilt wood. In the cast-iron furnaces of these incense-burners whole pieces of aromatic wood are burnt. The Author has also heard that powdered aromatic substances are offered in family shrines, especially in honour of the "God of Wealth", *Ts'ai-shen* 財 神 (2). It may be generally said that the smell of this Chinese incense is peculiarly offensive to the olfactory nerves of Westerners, for nine times out of ten the love of illicit gain stifles all religious zeal in the heart of the manufacturer, who too often employs aromatic substances of inferior quality or in small quantity, preferably to better ones of which the material would cost more. Hence the walls of nearly all temples are blackened by the smoke of this inferior stuff, and exhale a smell which provokes utter disgust.

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(1) *Yü* 榆. The elm-tree *(Ulmus)*. Besides what the Author mentions above, the bark is used as a tonic medicine, and the seeds for making a decoction, which is deemed helpful in producing sleep. Williams. Dictionary of the Chinese Language.

(2) *Peh* 栢, more correctly written 柏, from wood and white, alluding to its purity and white colour. It is a resinous and fragrant wood, hence its use by the Chinese in making incense. Williams. Dictionary of the Chinese Language.—De Groot. The Religious System of China. Vol. I. p. 294.

(3) *Jü-hsiang* 乳 香, from *Jü* 乳, the breast or nipple, and *Hsiang* 香, incense. The gum-resin obtained from the *Boswellia papyrifera*, and so called in Chinese because the drops resemble nipples. Williams. Dictionary of the Chinese Language.

2°. *The packing of incense-sticks into bundles.*

Those bundles or packets of incense-sticks, which one may see hung up in grocers' shops and those of vendors of incense, are composed of a certain number of sticks, gaudily wrapped up with strips of red or gilt paper. The number of sticks varies according to the special purpose of the devotee, local customs, and the gods to whom they are to be offered.

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(1) These are generally square, have a cover and four feet, and on each side a big ear or handle. In public processions, such instruments of worship are generally conveyed in a special pavilion. De Groot. The Religious System of China. Vol. I. p. 143, 166.

(2) Every heathen shop-keeper, banker, and merchant, has a place in his establishment devoted to the worshipping of the "god of wealth". Morning and evening, three sticks of incense and two small candles are regularly lighted before him, in the hope of engaging his protection in the management of business and the increase of wealth. Doolittle. Social Life of the Chinese. Vol. II. p. 154 (Daily worship of the god of wealth).

In and around the Open Port of *Wuhu* 蕪 湖 (1), packets generally contain 19, 37, 61 or 91 sticks. Manufacturers of incense abound in all cities, towns, and large villages. This trade is most remunerative, for incense is used in China to an extent that surpasses all that Westerners can imagine.

3°. *Usage made of these bundles of incense-sticks.*

a). Placing them in the incense-burner. — Enter into a pagan household, and in front of you, at the extremity of the hall, occupying the place of honour, you will find the domestic altar, *Kia-t'ang* 家 堂 (2), whereon are worshipped the special gods of the family. At their feet, in the centre of a long table or stand is the incense-burner, a hollow-shaped and square instrument with a pair of handles ; on both sides of it are placed two candlesticks bearing each a red (3) candle. Every pagan, be he rich or poor, has an incense-burner in the home (4) ; even those families who are quite indigent endeavour to have a simple earthenware one ; in wealthy and well-to-do families, it becomes altogether an expensive and elaborate object.

This incense-burner is half-filled with ashes ; the worshipper has, therefore, but to insert in the ashes the packet of incense-sticks, care being taken to previously light their upper ends. They must be lighted from the flame of a lamp or a candle, but never from a stove or fireplace, as this would be most disrespectful towards the "God of the Hearth" (1).

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(1) A large open port on the Yangtze river, 264 miles from Shanghai. It is a great rice, cotton and tea-exporting centre. The Chinese population is reckoned at 130,000, and the foreign about 100.

(2) See on the household or domestic altar. Vol. IV. p. 417, where the gods principally worshipped are described.

(3) In the eyes of the Chinese, red is an emblem of joy and happiness, and hence in praying for wealth, the candles must be red. On the other hand, in worshipping the "god of fire", they must be white or yellow or green, because red being the colour of fire, would be an inauspicious omen, and have a tendency to produce a conflagration, which it is the object of the ceremony to prevent. Doolittle. Social Life of the Chinese. Vol. I. p. 261. Vol. II. p. 119.

(4) See picture of small incense-burner used in the household shrine. Chinese Superstitions. Vol. IV. p. 418.

b). *Placing them on a spiked supporter.* — This supporter is a kind of large candlestick, made of wood or metal, and surmounted by a long tapering spike, upon which the worshipper places the packet of incense-sticks. They then burn out slowly without emitting any flame, much in the same manner as the wick of a candle after it has been extinguished.

c). Sometimes, the extremity of the packet of incense-sticks is set on fire, after which it is cast on the ground, and is there extinguished or burns out slowly until it is finally consumed. This is sheer lack of regard in the worship of the gods. Burnt out remnants of these incense-sticks may be frequently found on the banks of rivers, at cross-roads, and at the entrance to bridges. They have been cast there to propitiate those inferior deities, who preside over the place and local affairs. The whole proceeding is carried out with that callous unconcern so characteristic of the Chinese in worshipping their gods (2).

d). Boatmen light sticks of incense before hauling up the anchor, when they pass through some strait, or sail in front of a famous shrine, in order to thank the river-god for his kind protection. This last case, however, happens rarely, for the Chinaman prays fervently when he is exposed to great danger, but once the danger over, the returning of thanks is little thought of. The virtue of gratitude is not the outcome of pagan civilisation. In burning these incense-sticks the chain of the anchor is deftly availed of. One of the boatmen rolls it up in a coil, being careful to leave a little hollow in the centre; it is then placed at the bow and the stick of incense within it set on fire. While it burns, cymbals are beaten and fire-crackers exploded; a handful of superstitious papers, *Chi-ma* 紙 馬 (1), is also occasionally burnt in order to enhance the pomp of the ceremony.

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(1) Known in Chinese as *Tsao-kiün* 灶君, *Tsao-shen* 灶神, or *Tsao-wang* 灶王, and regarded as the arbiter of family prosperity. Williams. Dictionary of the Chinese Language. — Chinese Superstitions. Vol. III. p. 261. — Vol. IV. p. 453. note 1.

(2) No worship of God by the people is permitted in China. The God of heaven is too majestic and glorious for a common man to dare to approach him as a worshipper. This exclusion of God from the practical life of the people has led to idolatry, ancestor worship, and the multiplicity of inferior deities. On the other hand, modern Confucianism is utterly atheistic, the gods of Taoism are legendary and grotesque beings, while those of Buddhism are largely fictions of the human mind. All have their birthdays like men, are subject to mortality, and limited in their power. Being conceived as little removed beyond human nature, their worship is quite material and generally carried out with the utmost unconcern. Edkins. Religion in China. p. 92 and 97. — Chinese Superstitions. Vol. II. Preface. p. VI.

e). Chinese sometimes burn incense when high officials are passing by, intending thereby to honour them. The Author being at *Hwo Chow* 和 州, in the province of *Nganhwei* 安 徽, the Intendant or *Tao-t'ai* 道 臺 (2), happened to pass through the city, and as he did, the inhabitants lighted incense-sticks and placed them within his sedan-chair.

4°. *Principal circumstances in which incense-sticks are burnt.*

Countless are the circumstances in which the Chinese people burn incense-sticks. Generally, it is customary to do so daily in certain wealthy or highly superstitious families. If one needs some favour, the restoration of health or other special blessing, or if it is intended to honour the household god (1), everywhere and at all such times incense is burnt. This is the general form which the popular worship of the gods assumes throughout the land, and it is the more general as this manner of performing an act of worship is simple and inexpensive. For a halfpenny or less, a person may purchase a few sticks of incense, and burn them to satisfy one's private devotion. There are, however, special circumstances in which it is a bounden duty for all, be they rich or poor, to burn incense. This practice prevails in such places as *Wuhu* 蕪 湖, *Fanch'ang-hsien* 繁 昌 縣, *T'aip'ing-fu* 太 平 府, *Hwo Chow* 和 州, *Hanshan-hsien* 含 山 縣, in the province of *Nganhwei* 安 徽; and all cities and towns in the valley of the Lower Yangtze. In North Kiangsu, and places bordering on *Hsüchow-fu* 徐 州 府, incense is more sparingly used, and only on the occasion of the New Year, on the fifth of the fifth month (1), the fifteenth of the eighth month (2), on the festival of the local gods, during pilgrimages or processions, and in general when the inhabitants need rain or fine weather. On the first and fifteenth of the month, it is also customary to burn some incense.

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(1) *Chi-ma* 紙 馬, literally "paper horses" burnt at funerals for the use of the dead, and subsequently extended to all superstitious prints burnt and forwarded to the nether world. Chinese Superstitions. Vol. IV. p. 425 (Superstitious prints).

(2) *Tao-t'ai* 道 臺, his Excellency the Intendant of Circuit, a territorial division of a province in China. Taot'ais may have civil or military jurisdiction, and are generally in charge of custom dues, rice, grain and salt revenue, water-ways etc.

(3) See on the household and tutelary gods of the family. Chinese Superstitions. Vol. IV. p. 417-419.

Whosoever visits in the early morning a Chinese city, town or village, on the first or fifteenth of the month, may see incense-burners placed at all doors, and the inhabitants busily engaged in offering incense to the gods.

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(1) This occurs about the end of June. At this season the heat is intense and produces various diseases and epidemics, attributed by the medical art and popular opinion in China to spectres and demons. Countless superstitions are practised in every family. Yellow charms are pasted over the doors, and processions take place in order to expel the demons of pestilence. De Groot. The Religious System of China. Vol. V. p. 705.—Doolittle. Social Life of the Chinese. Vol. II. p. 59-60.

(2) This is the Mid-Autumn festival, and lasts from the 11th to the 15th of the month. The original design seems to be to commemorate the season, and make a thank-offering for the harvest crops. The moon is also worshipped (this corresponds to the time of the "Harvest moon" in England) and congratulated, and moon-cakes are eaten by all. Doolittle. Social Life of the Chinese. Vol. II. p. 65-66.

This superstitious custom has such a general hold on the people that when converts to christianity abstain from it, it may be reasonably inferred that they have practised no other superstition. This christian attitude and the heroic courage it requires (1), discriminates them obviously from pagans, who, all and each in particular, unfailingly burn incense, and thus worship their gods.

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(1) In the early christian church thousands of martyrs were put to death for refusing to offer incense to Jupiter and other pagan gods. This act has ever been considered as a public profession of paganism.

ARTICLE XXIX.

FIXING THE WATER-LEVEL OF THE SEASON.

Ta-shui-chwang 打 水 樁 (1).

In the rice-cultivating country situated along the Yangtze river, *Yang-tze-kiang* 揚 子 江, and on the banks of the tidal canals fed by its waters, the whole harvest of the season is sometimes destroyed in a few days by the sudden rise and overflow of the flood-tide. In these sad occurrences, houses, embankments, cattle, and nearly everything are swept away in the roaring torrent. Hence the great concern of the farmers inhabiting these localities is to ascertain the height which the incoming waters may attain in the canals. For this purpose they consult the local gods (2). In the early days of Spring, Summer or Autumn, an idol procession is organized, incense is burnt, and bowings are performed during several days, in the hopes that the gods will disclose to the people the level which the waters are to reach in each of the three seasons. The statue of the local god, placed in an open sedan-chair, and borne on the shoulders of four stalwart carriers, is taken processionally through all the adjoining villages. Children sport their banners, chaplets of fire-crackers are exploded, and a vegetarian (3) immolates a cock to the god. The sacrifice is performed as follows: —

The vegetarian falls on his knees at the feet of the idol. Then rising up, he seizes the cock, severs off the head with his teeth, and casts the palpitating and bleeding fowl in the air before the sedan-chair of the idol. Having repeated this ceremony during two or three days, played the flute and beaten loudly cymbals and gongs, the idol is deemed to be animated (1); such, at least, is the popular belief. Prayers may then be addressed to it, and it is expected to grant all petitions.

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(1) *Ta* 打, to drive. *Shui* 水, water. *Chwang* 樁, a stick, a log, a stake driven in the ground. Hence driving a pile, and thus "fixing the water-level of the season". Williams. Dictionary of the Chinese Language.

(2) Gods worshipped in the local village temples, and deemed to specially protect the inhabitants.

(3) See on "Vegetarian Sects", their tenets, practices and worship. Chinese Superstitions. Vol. IV. p. 456.

This is the propitious moment. Several youths start off frantically bearing the idol on their shoulders, and taking it along the canals. All of a sudden they halt at a determined spot, and proceed to ascend the embankment, which has been raised to protect the country from floods. As they ascend this sloping ground, they perform a winding movement, narrowing in the circle as they advance, until at last it becomes impossible to further turn round, whereupon one or other of the bearers, accidentally or as prearranged, falls to the ground. All eyes are fixed upon this individual, and the moment is most solemn, for the spot where he fell marks the exact level which the overflow of the waters will reach in the ensuing season. The only thing now to be done is to drive a stake into the ground, and thus fix the water-level of the season, *Ta-shui-chwang* 打水椿. The crowd then breaks up and each one returns to his village home, the local god is brought back to the temple, and general anxiety is allayed. The surging waters of the mighty river may now arrive, but they will not rise beyond the protecting watermark (2).

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(1) Buddhists consecrate each image by the repetition of mystical texts and formularies. When images and idols are thus consecrated, they are deemed to be animated with the spirit, and possess all the attributes of the beings they represent. Monier Williams. Buddhism. p. 469 (Development of image-worship).

(2) Man, in the lower stages of civilisation, had little understanding of the connection between things, owing to defective observation. He also constantly confused cause and effect (the well-known examples of the cuckoo bringing Spring, and the Ibis causing the Nile to rise, are classical) or connected things in nowise related. Progress consists at least partly in the discovery of the reason of things. Jevons. Introduction to the Study of Comparative Religion. p. 233.

Experience has proved a hundred times over the futility of the above proceeding; you may tell these superstitious folks it is simply childish and irrational; all is of no avail, they renew the ceremony three times every year, and believe in their water-level with unfaltering faith.

ARTICLE XXX.

SUPERSTITIOUS PRACTICE FOR ASSURING A PLENTIFUL HARVEST.

Tso-ch'eh-tze 做 踅 子 (1).

In order to understand thoroughly the following superstitious practice, it is necessary to be acquainted with the methods which the generality of Chinese farmers employ in storing up grain after it has been gathered from the thrashing-floor. Large round baskets, five feet or more in diameter, are set up in a granary, and filled to three-quarters of their capacity with grain. On the top of these baskets, reaching to about six feet high, reed-mats are adapted round the rim. Further quantities of grain are thus poured into this empty space, the whole receiving the name of *Ch'eh-tze* 踅 子, that is a heap or pile. Such heaps of grain constitute the fortune of the farmer. On the second day of the second month, being the birthday of the "local god of the soil", *T'u-ti-shen* 土 地 神 (2), farmers have recourse to the following superstitious practice in order to secure a plentiful harvest. Taking a shovel-full of ashes, they proceed to the thrashing-floor, and turning, scatter it all round them. In the centre of the circle, a hole is made, and a handful of corn deposited therein. It is then covered with a piece of broken earthenware to prevent fowls or birds from interfering with it. Four or five other circles are successively described, and a handful of millet, maize, dried peas etc.., deposited in each and covered as previously described. This practice is called "assuring a lucky harvest", *Tso-ch'eh-tze* 做蹉子. The allusion is obvious. The purpose is to beg the "local god of the soil", *T'u-ti-shen* 土地神, to grant them for the present year a plentiful harvest. The circles described when scattering the ashes all round, and within which are deposited handfuls of grain, represent the abundant heaps of corn, which the husbandman hopes by this means to secure in the future. Hence to neglect performing this practice would entail a poor harvest.

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(1) *Tso* 做, regarded as another form of *Tsoh* 作, to do, to make. *Ch'eh-tze* 踅 子, probably used for 栅 or 閘, a railing, a palisade, a barrier. Williams. Dictionary of the Chinese Language.

(2) *T'u* 土, the fourth of the five elements, earth, soil, the god Earth. *Ti* 地, a spot, a place, ground, the earth. Hence, the "god of the ground or soil", local agricultural divinities worshipped on the second day of the second moon. Williams. Dictionary of the Chinese Language.

The Author has seen this superstitious practice resorted to at *Hai Chow* 海州, *P'i-chow* 丕州, and *Hsüchow-fu* 徐州府, in North *Kiangsu* 江蘇. In certain places, every husbandman performs the ceremony unfailingly. If no handful of grain is deposited in the lucky hole, the granary will be empty (1).

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(1) The custom of performing the ceremony on the day set apart for the worship of the "god of the soil", and the hopes entertained that it will infallibly assure a plentiful harvest, amply show that it is really superstitious.

ARTICLE XXXI.

TAOIST WITCHES OF HAICHOW.

Hai Chow Tao Nai-nai 海 州 道 奶 奶 (1).

In the country East of Hsüchow-fu, *Tung Hsüchow-fu* 東 徐 州 府, and at *Hai Chow* 海 州, Buddhist and Taoist priests, *Tao-shi* 道 士, are less frequently met with than in other parts of *Kiangsu* 江 蘇 province. On the other hand, Taoist witches, *Tao Nai-nai* 道 奶 奶, are numerous, and indulge in quaint practices so far little known to foreigners (2). A whole volume might be written on this subject, but we must confine our studies within the limits of the present article, and deal only with the following points : 1° Various classes of witches and appellations given to them. 2° Their mode of life. 3° Manner of inviting them to perform cures. 4° Things necessary to be prepared. 5° Ceremony of curing grown-up persons. 6° Ceremony of curing children's diseases. 7° Stipends and fees demanded. 8° General assembly of the witches.

1°. *Various classes of witches — appellations given to them.*

These witches may, generally speaking, be divided into two classes : those who indulge in animal food, and those who abstain from it, and hence are strict vegetarians (3). The former class are the more numerous, and are called by the people "Magic Grannies", *Sien Nai-nai* 仙 奶 奶 (4), "Venerable Matrons", *Hsiang-t'eu*

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(1) *Tao* 道, reason, the unknown factor or principle in Nature, Taoists or Rationalists. *Nai-nai* 奶 奶, a grandmother, an old lady, hence "Taoist witches". Williams. Dictionary of the Chinese Language.

(2) Taoist witches practise their magic art also in and around Shanghai, where they are generally known as "lady-dentists". Chinese Superstitions. Vol. V. p. 488-490.

(3) See Chinese Superstitions. Vol. IV. p. 456 (Vegetarian Sects).

(4) *Sien* 仙, an old recluse, a fairy or elf, an immortal, a genius. *Nai-nai* 奶 奶, a grandmother, an old lady, hence "Taoist or Magic Grannies". Williams. Dictionary of the Chinese Language.

香 頭 (1), or "Old Dames", *Lao Ma-ma-tze* 老 嫣 嫣 子 (2).

The latter class comprise those who abstain from animal food, and also from those vegetables which have a strong taste, as onions, shallots, garlic etc... Eggs and fish are likewise on the prohibited list (3). Some members of this class are perpetual abstainers, while others limit this observance to certain days. Women of this class are generally known as "Taoist dames", *Tao Nai-nai* 道 奶 奶, or "Taoist witches", *Tao-nü* 道 女. They are apparently connected with the "White Lotus Sect", *Peh-lien-kiao* 白 蓮 敎 (4), or some other secret society, *Mih-mih-kiao* 密 密 敎.

The reader must not, however, imagine that all these witches, *Tao Nai-nai* 道 奶 奶, observe strict vegetarian diet, as imposed by Buddhist law ; a large number of them indulge in animal food. In fact, they are rather indifferent in this matter, as we shall see further on.

These vegetarian witches may be further subdivided into two classes according to the ritual they employ in expelling demons and curing diseases. The ones employ three formulas and are called the "witches of the three prayers", *San-pu-king tao-nü* 三 部 經 道 女; while the others recite five, and are hence called the "witches of the five prayers", *Wu-pu-king tao-nü* 五 部 經 道 女.

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(1) *Hsiang-t'eu* 香頭, literally "fragrant heads", i.e. "Venerable matrons that burn incense".

(2) *Lao* 老, old, aged, venerable. *Ma* 嫣 (from woman and horse as the phonetic), an old woman, a dame, a mother. Hence an "old dame or lady". Williams. Dictionary of the Chinese Language.

(3) See full list of prohibited articles for the adherents of "Vegetarian Sects". Chinese Superstitions. Vol. IV. p. 451.

(4) The "White Lotus Sect" arose at the close of the Mongol dynasty as a protest against misrule. During subsequent dynasties its members were persecuted at various times and places. *K'ien-lung* 乾 隆 (A.D. 1761) and *Kia-k'ing* 嘉 慶 (A.D. 1814) issued edicts against it and other sects. At the present day it is said to survive under the name of the *Tsai Li* 在 理 sect, whose members abstain from wine, opium and tobacco, but were strongly disliked by the Manchu Authorities to the end. Encyclopædia Sinica. p. 601 (White Lotus Society).

2°. *Their mode of life.*

All profess ability to cure various diseases. This affords them a means of subsistence. The greater part of these witches are engaged in the bonds of matrimony, and endeavour to eke out a scanty livelihood. They pretend that they hold intercourse with the nether world, thus deceiving simple folks, and speculating on the credulity of the masses. Poor peasants, deprived of the assistance of competent medical men, and imbued from childhood with all the superstitious notions of their native land (1), have always recourse to these witches whenever any member of the family falls seriously ill.

The people believe generally that they hold intercourse with weasel-demons, *Hwang-lang-tsing* 黃狼精 (2). They themselves give out that they are possessed by a female weasel, or by a fox-demon, hence their names, the "Weasel Damsel", *Hwang Ku-niang* 黃姑娘 (3), and the "Fox Damsel", *Hu Ku-niang* 胡姑娘 (4). In their private homes, they are wont to erect a small shrine made of millet stalks, upon which they paste some various coloured paper. This domestic shrine is called the abode of the weasel-demon, *Sien-leu-tze* 仙樓子. The most extraordinary things are told with reference to the intercourse of these witches with weasel-demons. The

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(1) It is generally believed in China that demons and spectres visit man with disease, cause plague and epidemics, produce poisonous breaths and influences, working at times in connection with the vicissitudes of the seasons. De Groot. The Religious System of China. Vol. V. p. 705.

(2) *Hwang-lang* 黃狼, from *Hwang* 黃, yellow; and *Lang* 狼, an animal that has a den and short hind legs; the weasel, so called from its yellow belly. *Tsing* 精, the ethereal part of a thing, an apparition, a wraith, a form taken by spirits. Williams. Dictionary of the Chinese Language.

(3) *Ku-niang* 姑娘, an old term for a paternal aunt, a polite term for females, a damsel. Williams. Dictionary of the Chinese Language.

(4) The fox changed into a man bears the tribal name of *Hu* 胡 instead of *Hu* 狐, his real name. This does not arouse suspicion, and thus disguised he intrudes himself into human society. De Groot. The Religious System of China. Vol. IV. p. 195.

Fig. 197.

鎮宅神鷹
鎮宅除邪是神英
鎮宅神英
逐日捉拿狐狸精鬼怪闔音不見面妖邪奔走出了邊此英買在他家去諸邪一見心裡驚

L'aigle dévore un esprit-renard masculin.

Eagle devouring a male fox-demon.

worship of those animal-demons is highly developed throughout all this part of the country (1). On the outskirts of market-towns and villages, one may notice a small low structure made of dried earth and covered with branches. This is the local shrine of the weasel-demon. It is quite empty, and furnished only with a bowl, half-filled with ashes, in which incense-sticks are placed when worshipping the weasel-demon.

These rural shrines are called "temples of the Immortals", *Sien-jen-t'ang* 仙人堂 (2), and should be discriminated from those erected to the "god of the soil", *T'u-ti-miao* 土地廟.

Weasel-demons as well as fox-demons are of both sexes, male and female, *Kung-hwang-lang tsing* 公黃狼精, and *Mu-hwang-lang tsing* 母黃狼精.

It is generally believed among the people that these witches hold sexual intercourse with the animal-demons. Hence true or not, they are ill-considered, and held in low repute. Popular pictures tend also to confirm the above opinion. At the time of the New Year, pictures, bearing two eagles holding in their beak a weasel, are exposed for sale in all places. Beneath the male weasel is found the image of a man, while beneath the female one a woman is represented. These pictures are pasted up in homesteads, in the hope that the eagle-demon will destroy all weasel-demons, both male and female (3).

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(1) The literature of China is rich in tales of animal-demons in all forms and shapes. Men, as well during their lives as after, may assume animal forms; and conversely, animals may transform themselves into men. All old animals, especially the tiger, the wolf and the fox, may become demons in human shape. The fox is one of the most dangerous demons that keep China in constant fear. De Groot. The Religious System of China. Vol. V. p. 544, and 596.

(2) *Sien* 仙, an old recluse who changes into another form, but does not die; an immortal, a fairy. *Jen* 人, a man, human beings. *T'ang* 堂, a hall, a court, a temple. Hence "temples or shrines of the Immortals". Williams. Dictionary of the Chinese Language.

(3) The analogy seems to be that the eagle, being the natural enemy of noxious animals, it will also fulfil this duty in the world of spirits.

These witches are generally recruited from women who pretend to have been cured by those animal-demons. They thus wish to thank them for the favour received, and so become their disciples, *T'u-ti* 徒 弟 (1), for life. Other witches, already initiated, instruct them in the secrets, incantations and trickery of the art.

3°. *Manner of inviting them to perform cures.*

When requested to perform cures, the witches must be called upon personally in their homes. A conveyance must also be supplied to take them to the bedside of sick persons. Wealthy folks have them brought in the native carts of the country; those in less fortunate conditions provide a donkey or trundle them on the wheelbarrow; in any case, it would be undignified to proceed on foot. When the person wishing to invite them reaches the house, he falls on his knees in their presence, and does not utter a single word. The witch leaves him in that humiliating attitude for a few moments, and then informs him that she will proceed to the bedside of the sick person. I would deem myself at fault, says she, if I did not go in all haste to relieve the patient. On reaching the house of the sick person, she is served with tea, or rather with hot water, for the greater part of these witches refuse to touch any decoction made from tea-leaves. After having partaken of some cakes, she lights her pipe, taking care always to use her own tobacco (2), and in all cases refusing a pipe or tobacco offered by others. The long-stemmed pipe which she uses is peculiar and characteristic of her class. Generally she enjoys a hearty meal preparatory to her solemn functions. Charity begins at home.

4°. *Things necessary to be prepared.*

The following objects are placed on a square table; an incense-burner, half-filled with ashes, together with a bundle of incense-

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(1) *T'u* 徒, a follower, a disciple. — *Ti* 弟, a younger brother, a relative. Hence "an apprentice, a pupil, a disciple". Williams. Dictionary of the Chinese Language.

(2) This is probably drugged or mixed with the dried leaves of the hemp-plant, well-known for its narcotic qualities.

Fig. 198.

鎮宅
神英
鐵嘴神英降臨凡飛騰展翅落人間九尾狐狸他拿住扒皮抽筋喫心肝神英落在紳宅院
一年四季保平安
鎮宅神英

L'aigle tient dans son bec un esprit-renard féminin.

Eagle holding in its beak a vixen fox-demon.

sticks; on both sides of the incense-burner are arranged two candlesticks, bearing each a red candle (1). These candles may not be made of animal tallow—for according to the tenets of vegetarian sects, it is a heinous sin to take animal life and eat the flesh of animals (2) — but of vegetable wax, a special product obtained from Western China. In front of the candlesticks a bowl of clean water is placed, while three small coins are laid on the rim of the incense-burner. Strings of mock-money, made in square form and pierced with holes, are placed on the table, exhibiting somewhat to the eye the aspect of lace-work. A chair is placed near the table, thus completing the necessary requirements of the ceremony.

5°. *Ceremony of curing grown-up persons.*

The witch commences by washing her hands in the bowl of clean water placed on the table; she then lights a sheet of tinder-paper and applies it to the incense-sticks. When these begin to burn, she takes them in her hands and carries them outdoors. Stopping beside the outer doorway, she bends down, traces two cross-markings on the ground, and placing a foot on each, offers to Heaven, *T'ien Lao-yeh* 天老爺 (3), the bundle of incense. The offering being over, she re-enters the house and places the incense-sticks in the censer. She now examines attentively the colour and form of the ashes, which remain on the upper part of the burnt out incense-sticks, and draws therefrom prognostics favourable or unfavourable with reference to the recovery of the sick person. Should the ashes be dark-coloured or present a drooping appearance, it is inferred that death will ensue; should they be whitish or of a pale-grey colour and stand erect, the patient's recovery is assured (1). However, to make assurance double, the witch takes the three coins placed on the edge of the incense-burner, and holds them in the smoke issuing from the incense-sticks. When they are sufficiently influenced, she places them within her closed hands, and having shaken them, casts them on the table. She now examines how many are obverse or reverse, and from these signs augurs finally whether recovery will take place or not.

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(1) Red is deemed in China to be a powerful devil-expelling colour. Doolittle. Social Life of the Chinese. Vol. II. p. 308. — De Groot. The Religious System of China. Vol. VI. p. 997.

(2) See on "Vegetarian Sects", and the Buddhist doctrine of abstaining from killing animals. Chinese Superstitions. Vol. IV. p. 440-451.

(3) *T'ien* 天, heaven, both physically and divinely; the sky, the air, the firmament; the Power above. — *Lao-yeh* 老爺, aged or venerable Sire, a title used by the Chinese in addressing divinities. Hence "Venerable Heaven", the Ruler of the sky, the Power above, the highest god, whoever he may be. Williams. Dictionary of the Chinese Language.

If the forecast is unfavourable to the patient, the witch henceforth ceases to pray for his recovery. Others of the craft, in case they attend, may not agree to this view of the matter. They, therefore, procrastinate, sit down on the chair placed beside the table, and await the coming of the weasel-demon, who enters into them and speaks through their mouth. When possessed (2), the whole body trembles, the mouth is gaping wide, frantic and disorderly gestures are displayed; the witches then mutter forth some inarticulate sounds, or rather the spirit is said to do so through their mouth. The following are some of these strange utterances: "I am the eldest sister of the Pearly Emperor", *Yuh-hwang* 玉皇 (3), declares one of them; "I am the Blue Damsel", *Lan Ku-niang* 藍姑娘 (4), says another; whilst a third proclaims herself the

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(1) This is pure divination or guessing by signs, which have no causal connection with the recovery of the sick person. Such divination is but cunning knavery. See Chinese Superstitions. Vol. IV. Preface. p. XIV.

(2) See "youthful magicians", and the manner in which they get possessed. Club-temples in China have also a kind of ritual for bringing gods into mediums. Chinese Superstitions. Vol. V. p. 479. note 1.

(3) *Yuh-hwang* 玉皇. The supreme god of the Taoist pantheon. He corresponds to the Confucian *Shang-ti* 上帝, and the Buddhist *Fuh* 佛, or Sakyamuni. Edkins. Religion in China. p. 112.—Chinese Superstitions. Vol. II. p. 206. note 2; p. 210. note 3. Vol. III. p. 315. note 2. Vol. V. p. 524. note 1.

(4) *Lan* 藍, blue, indigo. *Ku-niang* 姑娘, a polite term for females, a damsel. Williams. Dictionary of the Chinese Language.

Fig. 198bis.

Image de *Ta Kou* et de *Eul Kou*, vénérée par une *Tao nai nai*, ou sorcière du Hai-tcheou.

Images representing the two "Fox-sisters", Ta-ku and Eul-ku 大姑二姑.

(worshipped by the Taoist witches of Hai Chow).

"Eldest sister of the Spring Flood", *Ch'un-hung* 春 洪 (1). Those present then ply them with questions and ask: "will the sick person recover? If you will kindly restore him, we shall make you a present of a certain sum of money; we shall celebrate a feast in your honour, or offer you a banquet, a paper-horse or a human puppet etc"...

The spirit awaits till the parents or friends have promised something of importance before giving a reply with reference to the recovery of the patient.

The witch gradually recovers consciousness and the spirit abandons her (2). She then spends part of the night in muttering incantations and magic formulas, drinking occasionally some water and eating cakes in order to refresh herself. In the early morning, before taking breakfast, she returns to the bedside of the sick person, and shampooes the whole body in order to expel therefrom the mischievous demons that have caused the disease.

It may be here observed that the class called Taoist witches, *Tao Nai-nai* 道 奶 奶, generally feel the pulse, while those known as magic grannies, *Sien-nü* 仙 女 (3), practice the art of shampooing.

Mention must be also made of the odious practice which these witches frequently resort to when they see that recovery is impossible. They then ascribe the misfortune to such or such a person. Unless a certain child dies the patient cannot be cured, for these two lives are opposed to each other (4), hence one or other of them must perish. In such circumstances, parents or relatives put to death one or other of their children in order to save the life of one of their elders. Officials have frequently endeavoured to prevent this barbarous practice, but their edicts are generally unheeded, for the witch is too feared and all bow to her decision (1).

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(1) *Ch'un* 春, Spring, vernal. *Hung* 洪, rising water, an inundation, a flood. Used by the Triad Society in a cabalistic way. These two damsels are fanciful inventions of Taoists. Williams. Dictionary of the Chinese Language.

(2) When a "youthful magician" is brought back to consciousness, an associate seizes him by the hair of the head, and spurts water on his face. Hereupon he revives, as it were, from a swoon or hypnotic state. Chinese Superstitions. Vol. V. p. 480.

(3) *Sien* 仙, an old recluse, a fairy or elf, an immortal, a genius. *Nü* 女, a female, a woman, a lady. Hence "magic dames or grannies". Williams. Dictionary of the Chinese Language.

(4) This so-called opposition is founded on horoscopes, and the cyclic animals that presided over the birthday of the person. See Chinese Superstitions. Vol. IV. p. 324, 326.

Appendix (2).

When these Taoist witches, *Tao Nai-nai* 道 奶 奶, perform their ceremonies for curing sick persons, they are wont to chant various prayer-formulas to the accompaniment of musical instruments. Some strike on the "wooden fish", *Muh-yü* 木 魚 (3), others shake a little rattle or beat a brass cymbal. The prayer-formulas are handed down in manuscript form from generation to generation. The following are a few specimens chosen at random : —

I.

Lament on the degeneracy of the times.

Few are the good ; punishment awaits the wicked in the world beyond. They shall be changed into dogs and swine ; they shall suffer from hunger, and shall have no other food but the excrement of animals. They shall be changed into beggars ; they shall feel the

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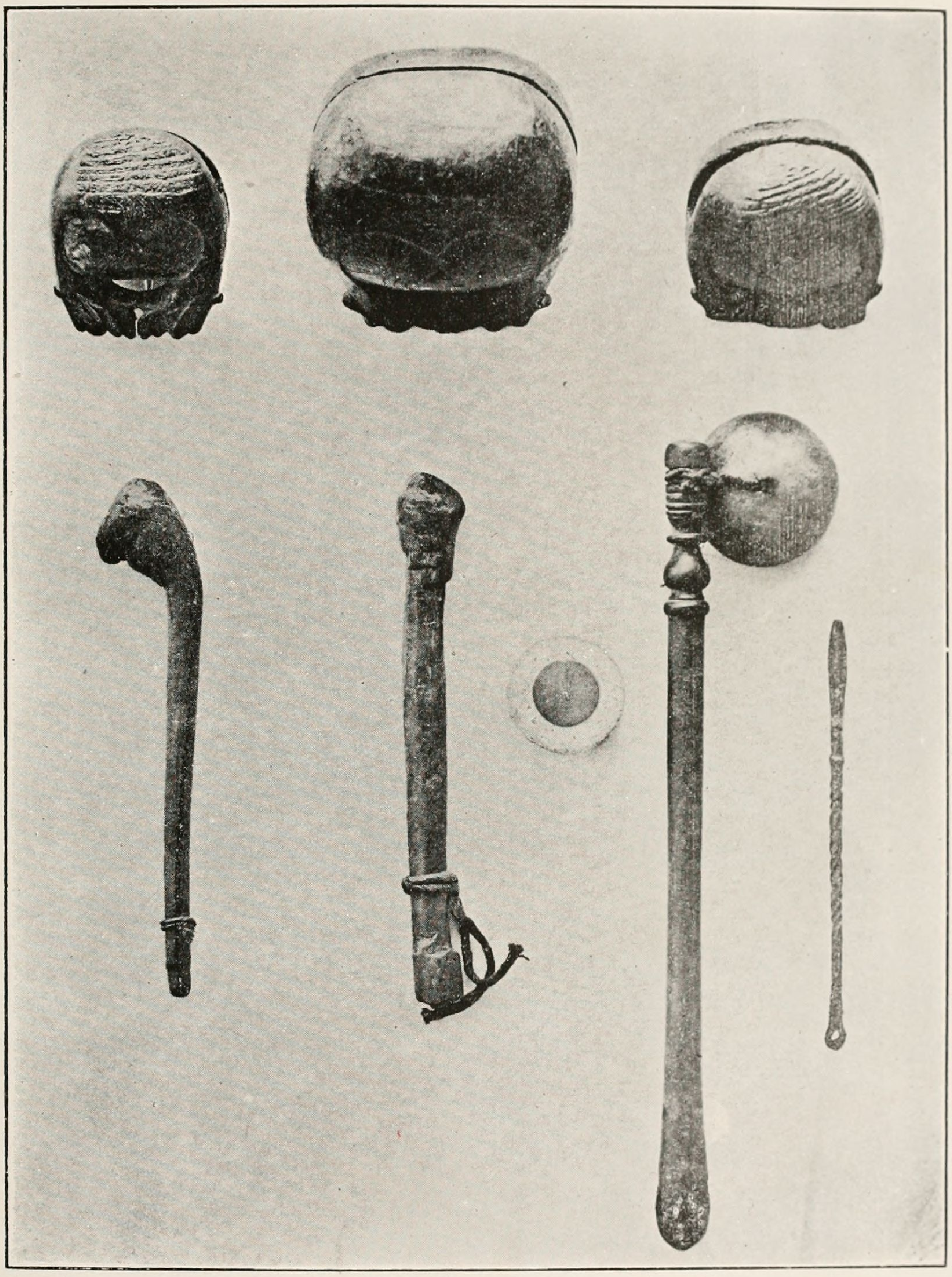
(1) In magic, great stress has ever been laid on the power of the witch, who on this account is feared by all. It is only a magician or a witch that has the power to inflict wounds, sickness or death. The services of the magician or witch are employed for no other reason than that the ordinary person has not the power, even by the aid of the rite, to cause the effect. Jevons. Comparative Religion. Appendix. p. 269.

(2) This Appendix has been furnished by the Author, with the request that it be translated into English and inserted in the present volume. The Sicawei Library has a manuscript copy of same, due to the kindness of Father Richard, S. J.

(3) *Muh-yü* 木 魚, literally "wooden fish', a skull-shaped block on which Buddhist monks beat time when chanting. Williams. Dictionary of the Chinese Language.

Fig. 198ter.



Wooden fish, rattle and cymbal, employed by Taoist witches.

pangs of hunger and thirst; they shall weep and moan in vain. Countless are the mountains, countless the stones, but gems are rarely found. Several study religious doctrine, but few practise it. When shall we meet with the true Sage? All speak inconsiderately and foolishly; sensible folks are few. Among students only a small number become officials, and of these how few are competent! All are unmindful of their benefactors. Where shall we find the true Sage? Vulgar folks abound; wise men diminish daily more and more. Hypocrisy reigns on all sides; sincerity is no longer found among mortals. At the present day, might is right; humanity is banished from the world. Where shall we meet with the true Sage? False doctrine is on the increase; the true doctrine will soon become extinct. Countless are the stones, but pearls are rarely found. When shall we meet with the true Sage? (1).

II.

Neglect of the Primary Cause.

Ingratitude of men towards the divinity.

The following stanzas are chanted in alternate choirs.
First choir: —

1. Heaven and Earth (2) are neglected, nobody in concerned about them. Second choir: — Ingratitude reigns on all sides; ancestors are forgotten (this is repeated after each of the following lines).
2. The ruler of Heaven and Earth is neglected.
3. The god of the sea and rivers is ignored.
4. The regulator of Spring and Autumn is neglected.
5. Neglected is he who causeth the crops to grow.

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(1) *Wei-wei puh-tung küen* 巍巍不動卷. Ch. XXIV. p. 9-10. There is little of a prayer in this, but it is largely tinged with the doctrine of metempsychosis. See Chinese Superstitions. Vol. I. p. 133.

(2) In Chinese philosophy, "heaven and earth" represent the transforming powers of Nature. Chinese Superstitions. Vol. IV. p. 420. note 1. — Vol. V. p. 512. note 3; 515. note 1; 517. note 1.

6. Ignored is he who directs the course of the sun and moon.
7. The Lord of the universe is neglected.

The reply of the second choir here changes.

First choir : — 1. Whence come the Spring, Autumn and the four seasons?

Second choir : — Are they not the work of an infinite and all-powerful Spirit?

2. Whence come all living creatures?
3. Whence come the Sun and Moon?
4. Whence the lakes and the seas?
5. What is the origin of the human race?
6. Whence come gold, silver and wealth?
7. Who bestowed on us the Sages of the "Three Religions"?
8. Who gave us the prayers we recite?
9. Whence come bullocks and horses?
10. Who feeds the myriads of beings? (1).

III.

Sounding the praises of the Buddhist monk and the Western Paradise (2).

How great are the meritorious deeds of the Buddhist monk, he rejoices the heart of the thousand Buddhas!

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(1) *Cheng-sin-ch'u-i-pao-küen* 正信除疑寶卷. Ch. L. p. 2. The queries here raised bespeak a groping of the Chinese mind after the true God. The reply of the second choir shows that the people attained to some knowledge of Him, though as history tells us, ever mingled with idolatry. The early rulers of the country worshipped not God only, but also the spirits of mountains and rivers, and of other parts of Nature. At the present day, "heaven and earth" are worshipped by the people, the created world instead of the Creator.

(2) The product of evolution in Buddhist doctrine. Invented in the 5th century as a substitute for Nirvana, too abstruse for the common people to grasp. Amitabha is the ruler of this so-called blissful land. Eitel. Handbook of Chinese Buddhism. p. 6. — Getty. The Gods of Northern Buddhism. p. 38 (Dhyani Buddhas. Amitabha).

Could you fill up the space between heaven and earth with gold and silver, your happiness would not equal his!

Great are the merits of those who protect Buddhism; *Yen-wang* 閻王 (1) will shower his incomparable blessings on them.

The virtues and merits of the Buddhist monk throw open the portals of Hades. When danger threatens, all the Buddhas protect him, and if necessary will perform miracles in order to defend him.

Therefore, propagate Buddhism, and you will lay up infinite merits for the nether world; you may even become Buddhas.

Ye wise and powerful of this world, protect Buddhism, and you will become Buddhas, the greatest happiness and the highest dignity of the world.

Whosoever you be, pay heed to my words, and protect religion.

Should danger assail you, all the Buddhas will protect you, and you will be reborn in the Western Paradise.

6°. *Ceremony for curing children's diseases.*

When called to cure a sick person the witches burn incense, as previously stated (2), but instead of feeling the pulse or shampooing the body, they adopt here another method. Carrying a bowl in one hand, and in the other a sheet of mock-money (3), they approach the sick child, blow on the sheet of paper, and feign to seize something beside the child. The witches thus endeavour to catch the malignant spirits that have caused the disease (1), and shut them up in a bowl; a small fire is subsequently lighted outside the house, and the bowl together with the spirits are burnt therein (2).

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(1) *Yama*, the Hindu god of the dead, and king of the demons, *Kwei* 鬼, in Hades. The common people all expect to meet him after death, and be judged by him with the strictest impartiality. They believe that he fixes the hour of dissolution, and that the decision once made, nothing can alter or postpone it. This is the most remarkable example of the influence of Hindu mythology on the popular mind of China. Edkins. Chinese Buddhism. p. 219 (Hindu gods).

(2) See above. Chinese Superstitions. Vol. V. p. 551.

(3) See on "mock-money", its origin and use (it is the currency of ghosts in the nether world). Chinese Superstitions. Vol. I. p. 117-123. — Vol. IV. p. 422. note 2.

Besides the above ceremony, they have also recourse to the superstitious practice of calling back the soul. This has been fully described at the commencement of the present volume (3). We shall, therefore, only supplement it by setting forth the three methods peculiar to our Haichow witches.

First method.

Bringing back the soul by means of a cock. — A member of the family presents a cock to the Taoist witch, *Tao Nai-nai* 道 奶 奶, who sets it down beside the doorway, and covering it with the child's garments, cries out: "So and So, come back".

The purpose which the cock serves on this occasion is as follows. The soul needs some conveyance to return, hence when a horse or donkey cannot be procured, the cock will bring back the soul into the body which it recently abandoned (4). When the soul has returned, the witch seizes it together with the garments of the child, deposits it on the bed, spreads out the garments over the child's body, or even has him fully dressed up, and thus the soul is deemed to re-enter the body.

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(1) Demons and spectres visit man with disease, cause plagues and epidemics, produce poisonous breaths, working at times in connection with the vicissitudes of the seasons. De Groot. The Religious System of China. Vol. V. p. 705.

(2) The Chinese world of spectres is largely modelled after man's image. They may be pursued, caught, warded off, and strange to say, may even be killed. Chinese Superstitions. Vol. II. Preface. p. IV.

(3) Chinese Superstitions. Vol. V. p. 465-477 (Recalling the soul).

(4) The Chinese believe that cases of convulsion and fright are caused by mischievous spectres, who draw the vital spirits out of the body, or snatch away the soul. De Groot. The Religious System of China. Vol. I. p. 244.

Second method.

Recalling the soul by means of the "Willow Goddess". — The soul is recalled by means of the "Willow Goddess", *Liu-muh Niang-niang* 柳木娘娘 (1). This "Willow Goddess" is a purely imaginary person, the proceeding being only founded on the following popular opinion: the willow-tree, *Liu-shu* 柳樹, is deemed to have the power of expelling spectres, as has been already stated (2), and will be shown more amply towards the close of the present volume (3).

The witches take a large scoop made of willow-wood, the round form of which offers in somewise the appearance of a skull. This is dressed out in a long piece of red or blue cloth, and resembles a manikin, the handle of the scoop playing the part of the body. The statue of the goddess being thus prepared, two women take it in their arms, and carry it all over the house, and along the neighbouring alley-ways, seeking on all sides the wandering soul. The witch follows in the rear, brandishing a large chopper. Laying occasionally the edge on the head of the goddess, she exclaims: "if you will not bring back the child's soul, I shall slay you to death".

The two women then take it to the local temple (4), or place it on a grave-mound. A bushel and a pair of scales have been previously brought to the spot. The empty bushel is first duly weighed; the goddess is then shaken over the scales, and enjoined to deposit therein the child's soul. The bushel is now weighed again, and if the scales descend a little lower than at the first experiment, it is inferred that the soul has been deposited in the bushel (1). The child's garments are forthwith laid thereon ; it is fetched back in haste to the bedside of the sick child, and the soul is thus restored to the body.

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(1) *Liu-muh* 柳 木, the willow-tree. *Niang-niang* 娘 娘, a young lady, a goddess. Williams. Dictionary of the Chinese Language.

(2) Chinese Superstitions. Vol. V. p. 503 (Efficacy of willow-branches).

(3) Chinese Superstitions. Vol. V. Art. XI. n° 8.

(4) The local god is here invoked to help in calling back the soul. The Chinese, it seems, place implicit trust in him and believe him to have some power over the wandering soul. Chinese Superstitions. Vol. V. p. 471. note 2.

Third method.

Restoring the soul by means of a sieve. — A sieve is reputed in China to have great power for warding off evil influences (2); it is, therefore, obvious to see it used on this occasion. Before commencing the ceremony, the witch burns some mock-money on the threshold of the apartment where the sick child lies ; she then takes a hollow ladle made of willow-wood, and endeavours to pursue or catch therewith the wandering soul in the open air. To effect her purpose, she strikes in turn the upper and lower part of the door, knocks on the sieve, meanwhile calling back the soul. Having shouted and called out with all her might, she takes the ladle and sieve to the bedside of the sick child, and thus restores the wandering soul.

7°. *Stipends and fees demanded.*

The mere fact of calling the witches to burn incense in a home entitles them to a fee of 20 cents (Mexican currency), and a few hearty meals. In case the sick child is restored to health, all promises must be kept and all vows faithfully fulfilled. The witches are also handsomely remunerated and treated to many a good dinner. These matters are carried out as follows : —

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(1) These Chinese witches have quite forestalled the "Psychic Research Society", and the experiments of Dr Duncan Mc Dougall for weighing the soul. This was done by the learned doctor at the hour of death and after, and the loss in weight found to be in one case three-fourths of an ounce, and in another half an ounce. Hence, he infers, this value must be the equivalence of the soul-substance. He admits, however, possibility of error. The soul, in fact, being spiritual, is an imponderable substance. Journal of the American Society for Psychical Research. May, 1907. — Carrington. The Coming Science. p. 285 (Experiments in weighing the soul).

(2) See Chinese Superstitions. Vol. I. p. 23 (a sieve gives the illusion of numerous eyes fixed on the spirits, and thus puts them to flight).

a). If one has promised to thank the weasel-demon by offering a sacrificial dinner (1), and decorating the door-way with pieces of red cloth, the entire dinner is for the benefit of the witch; the piece of cloth, measuring about ten feet in length, falls also to her share, and moreover it is customary to place on the table a dollar for her perquisites. As to the dinner, it comprises generally 5 bowls of meat (2), 5 buns or fritters, 5 kinds of dessert, and native wine into the bargain (3).

b). If one has promised to make an offering of money, it must be paid into the hands of the witch.

c). Others promise to offer one or more paper-horses, or a paper-slave, for the service of the god that has cured the child. On the appointed day, these must be handed to the witch personally. Mock-money is burnt in honour of the god, and here also some perquisites are added. In each of the hoofs of the paper-horse, 99 copper cash (about 10 cents Mexican) are neatly concealed, and a similer number in the mouth of the paper-slave. All these are deemed to be the perquisites of the witch, besides the various hearty meals which are to be added into the bargain.

8°. *General assembly of the witches.*

The reader may see described in the article entitled "Association for feeding hungry ghosts", *Yü-lan-hwui* 盂 蘭 會 (4) one of these superstitious societies for the purpose of rescuing from the bloody pond, *Hsueh-hu* 血湖, the souls of women who have died in childbirth (1).

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(1) Cured persons become protected children of the god, send in an annual sacrifice, and pay for theatricals. De Groot. The Religious System of China. Vol. VI. p. 1279.

(2) The Chinese serve up their meats in bowls, not in dishes as is wont in Western countries. A service thus consists of so many bowls.

(3) Chinese wine is always a distilled liquor, a kind of whisky, made from rice or grain. The Chinese never make wine from the juice of the grape. Doolittle. Social Life of the Chinese. Vol. II. p. 230.

(4) The day for feeding hungry ghosts is the 15th of the 7th month. They were originally Hindu *Pretas*, but are in China the spirits of the dead, especially of ancestors. Buddhists are appealed to on behalf of the dead, who have no descendants to worship them, and feed them by sacrifices. Edkins. Chinese Buddhism. p. 268.

Wealthy pagan families are wont to assemble, on the 1st or 15th of the month, or at the New Year, all the witches of the country for the purpose above stated. The ceremony is carried out in the guest hall or the principal apartment of the house. It is preceded by a hearty meal and the eating of cakes, in order to gain strength and shout subsequently at the top of their lungs. The witches deem that assembled in large numbers their prayers will be more efficacious, and thus obtain what one or other of them taken individually, would fail to secure.

An invitation to attend the pilgrimage in honour of the gods of Hades is held to extend to three years. During the first pilgrimage, they drag the soul one-third of the way out; during the second another one-third, and during the last one the soul is finally released.

In reality, all this is utter trickery, resorted to for getting a few more hearty meals, and securing more perquisites.

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(1) See on this Buddhist superstition. Chinese Superstitions. Vol. I. p. 84-87 (Howling ceremony performed by the witches of Hai Chow); also p. 153-154.—De Groot. The Religious System of China. Vol. I. p. 83.

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ARTICLE XXXII.

CALENDAR OF GODS, GODDESSES AND RELIGIOUS FESTIVALS IN CHINA (1).

The Christian Church has its calendar of festivals and saints distributed throughout the whole year. The purpose intended is to make all believers live in a supernatural environment, by setting before them some mystery or fact calculated to raise the heart to God, our heavenly Father, the saints our brethern, and heaven our eternal home. Paganism has wonderfully aped this practice of Holy Church, thus instilling into the millions that it still holds in bondage its countless errors and false doctrines. These are thereby propagated; the lives of false gods, Immortals and genii, are set forth as models, and thus from the beginning to the end of the year pagan error is fostered. From the cradle to the tomb, the Chinaman lives amidst his native superstitions (2); in the joys and sufferings

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1) Much of the tree of religion in China is native, but a mighty branch of foreign origin has been grafted on the old stock. The metaphysical religion of Sakyamuni was added to the moral doctrines of Confucius. Modern Taoism has borrowed much from Buddhism. Among the "three religions", there is thus a process of grafting which has resulted in an endless medley of errors and a pantheon peopled with countless gods. The existence of three national religions in China has occasioned a perpetual conflict of opinions between the people of that country. Edkins. Religion in China. p. 50 and 115.

(2) The child and the youth are trained successively to the practice of idolatrous customs and ceremonies. They are taught to believe in the constant presence and powerful influence of numberless gods and goddesses for good or evil. They are also constantly taught by parental precept and example the absolute necessity of reverencing the gods and goddesses according to established forms, if they would succeed in life. They grow to adult age surrounded by idols, tablets and other representations of unseen powers, which are periodically worshipped, thanked and feared. These idolatrous and superstitious customs and sentiments relate to all subjects, domestic, social, religious, business, educational and governmental. Doolittle. Social Life of the Chinese. Vol. II. p. 425.

of life, he has his religious festivals and his gods, whom he deems capable of granting his requests and affording him protection.

Hence the Author has deemed it advisable to draw up a full calendar of gods and goddesses, genii and deified heroes worshipped in China. Two works have been especially helpful, and have furnished him with ample information on this subject. The first is the Imperial Calendar, *Hwang-lih* 皇 歷 (1), which we may call the vade-mecum of the layman. The second is the "daily liturgy of Buddhist monks", *Shen-men jeh-sung* 禪 門 日 誦 (2), which has been kindly supplied by the abbot of a large monastery. At the end of the volume are all the feasts peculiar to Northern Buddhism, the gods and goddesses that must be specially commemorated and worshipped on certain days throughout the year.

This latter work is the daily manual of the Buddhist brotherhood. It is doubtless the best and most complete guide that can be secured. Almost every day has its special festival or saint ; whenever possible, other festivals peculiar to the provinces of *Kiangsu* 江 蘇 and *Nganhwei* 安 徽, have also been inserted. At the end of the present calendar, the reader will likewise find the list of lucky and unlucky days for the admission of novices into Buddhist monasteries, as well as those on which they may receive the Buddhist tonsure.

The months here mentioned are lunar ones, some of which are reckoned as having 29, and others 30 days. The intercalary month, which happens generally twice in five successive years, has been omitted. The months are spoken of in China as the first, second etc... no distinct name for each month being in common use.

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(1) See on the origin and compilation of the Imperial Calendar. Chinese Superstitions. Vol. IV. p. 382.

(2) *Shen* 禪 (transliteration of the Sanscrit *Jaina*, now a special Hindu sect), to sit abstractedly in contemplation, as required by *dhyana* or abstraction, whence this word has become a term for Buddhist monks. *Jeh* 日, a day, daily. *Sung* 誦, to hum, to chant. Hence "daily liturgy of the Buddhist brotherhood". This is a general ritual in common use at the morning and evening services. Williams. Dictionary of the Chinese Language. — Wylie. Notes on Chinese Literature. p. 213 (Rituals and Daily Liturgies of Buddhism).

GODS, GODDESSES, GENII, CULTURE HEROES AND RELIGIOUS FESTIVALS IN CHINA.

First month.

1. Day of offering sacrifice to Heaven, *T'ien-lah-chi-ch'en* 天臘之辰 (1). — Holy birthday of Maitreya Buddha, *Mi-leh-fuh sheng-tan* 彌勒佛聖誕 (2). — Abstinence in honour of the ruler of heaven, *T'ien-kwan* 天官, from the 1st to the 15th of the month.

2. Lucky day for digging wells, *K'ai-tsing* 開井. Offerings to the genii of wells. — Holy birthday of the "Precious Victory Buddha", *Pao-sheng-fuh sheng-tan* 寳勝佛聖誕. — Anniversary of Liu-pei's birthday, *Liu-pei sheng-jeh* 劉備生日 (3). — Birthday of Generalissimo Ch'eh, *Ch'eh-ta-yuen-shwai tan* 車大元帥誕.

3. Holy birthday of the Taoist genius Sun, *Sun chen-jen sheng-tan* 孫眞人聖誕. — Birthday of the Taoist genius Hoh, *Hoh chen-jen sheng-tan* 郝眞人聖誕.

4. Day of receiving back the gods from heaven (Taoist), *Tsieh-shen* 接神.

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(1) *T'ien* 天, heaven, both physically and divinely. *Lah* 臘, to sacrifice to the gods three days after the winter solstice. This is a Taoist sacrifice, while another similar is offered to the Earth on the fifth of the fifth moon. Williams. Dictionary of the Chinese Language.

(2) The "Merciful One", who will succeed Buddha in the government of the world. He now resides in the *Tuchita* heavens, from which after a lapse of 5000 years, he will descend to the earth and open a new era. Eitel. Handbook of Chinese Buddhism. p. 70. — Chinese Superstitions. Vol. III. p. 252. — *Tan* 誕, to magnify, to praise. *Tan-jeh* 誕日, the day in which a person is magnified, and therefore applied only to gods, saints and the emperor. Williams. Dictionary of the Chinese Language.

(3) See on this famous warrior and emperor of the Later Han dynasty. Chinese Superstitions. Vol. V. p. 497. note 2.

5. Lucky day for sweeping the house. Festival of *Ju-yuen,* the patron god of sweepers. — Birthday of the Great Merciful Goddess Kwan-yin, *Ta-tz'e Kwan-yin sheng* 大慈觀音生 (1).

6. Holy birthday of Buddha of Fixed Light *(Dipamkara), Ting-kwang-fuh sheng-tan* 定光佛聖誕 (2).

7. Anniversary of the day in which man first appeared, *Jen-jeh* 人日.

8. Holy birthday of the god protector of Eastern Kiangsu, *Kiang-tung-shen sheng-tan* 江東神聖誕. — Holy birthday of the President of the fifth Court of Hades, *Wu-tien Yen-lo-wang sheng-tan* 五殿閻羅王聖誕.

9. Birthday of *Shakra* or *Indra,* Hindu god of the atmosphere, *Ti-shi* 帝釋. — Holy birthday of the Pearly Emperor, supreme god of the Taoists, *Yuh-hwang-shang-ti sheng-tan* 玉皇上帝聖誕 (3). — Storm of the Pearly Emperor, *Yuh-hwang-pao* 玉皇暴.

10. Festival of the gods of the five cardinal points (North, South, East, West, and Centre), *Wu-fang-shen* 五方神. They have each a festival on the 10th of the five first months. Buddhists and Taoists take the images of these gods to houses when performing ceremonies therein. — In Southern China, birthday of the God of the Soil, *Ti-kung sheng-jeh* 地公生日. In

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(1) A Buddhist deity, symbolising "mercifulness and compassion". She is principally worshipped by Northern Buddhists, but is unknown in Siam, Burmah and Ceylon. In some pictures representing her, she presents a child to mothers praying for offspring. She is in general the patroness of women, and those engaged in perilous callings. Edkins. Chinese Buddhism. p. 171. — Hackmann. Buddhism as a Religion. p. 210. — Chinese Superstitions. Vol. I. p. 1. Illustrations 1 and 2.

(2) A fictitious Buddha, who received *Sakyamuni* as his disciple, and foretold he would in a subsequent kalpa become Buddha. In modern Chinese temples his image is placed behind that of *Jü-lai* 如來. Edkins. Chinese Buddhism. p. 12.

(3) See on the "Pearly Emperor". Chinese Superstitions. Vol. II. p. 210. note 3. — Vol. III. p. 315. note 2. — Vol. V. p. 515. note 3. p. 524. note 1.

other places this festival is celebrated on the 2nd of the 2nd month.

11. Festival of the Taoist genius *Ma-yü*.

12. Festival of the opening clouds, *Yun-k'ai-tsieh* 雲開節.

13. Holy birthday of the Taoist General Liu-mêng, *Liu-mêng-tsiang sheng-tan* 劉猛將聖誕. — Official offerings in honour of the God of War, *Kwan-yü* 關羽. — Sacrifice to the gods of the Nine Palaces (during the *T'ang* 唐 dynasty), *Chuh-kiu-kung kwei-shen* 祝九宮貴神.

14. Preparing the feast of lanterns, *T'eu-teng* 頭燈.— Anniversary of the grand illumination organized by *Hung-wu* 洪武, at *Nanking* 南京, A.D. 1372. Ten thousand lighted lanterns floated on the canals. Buddha descended from the *Tuchita* heavens to enjoy the spectacle.

15. The feast of lanterns. — First of the three festivals in honour of the "Three Principles", *Shang-yuen-t'ien-kwan sheng-tan* 上元天官聖誕 (1). — Holy birthday of the genii who preside over the doorways, *Men-ch'eng-hu-wei sheng-tan* 門丞戸尉聖誕. — Holy birthday of the Taoist genius and General Yiu-sheng, *Yiu-sheng-chen-kün sheng-tan* 佑聖眞君聖誕. — Holy birthday of the Taoist genius and General Cheng-yih-tsing-ying, *Cheng-yih-tsing-ying chen-kün sheng-tan* 正一靖應眞君聖誕. — Holy birthday of Chang Tao-ling, the first official head of the Taoist sect, *Chang Tao-ling sheng-tan* 張道陵聖誕 (2). — Descent from the skies of the Holy Mother of the

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(1) *San-yuen* 三元, the "three principles", also called *San-kwan* 三官, the "three rulers". They were originally vast periods of time, like a geological epoch, but were subsequently personified and deified. They form to-day a peculiar Taoist triad of subordinate divinities, who preside over heaven, earth and water. They are said to send down good and ill fortune on men, and save the lost. Edkins. Religion in China. p. 115.—Chinese Superstitions. Vol. III. p. 236, note 2; p. 254, note 2; p. 293, note 3; p. 314, note 2.

(2) See on *Chang Tao-ling*. Chinese Superstitions. Vol. II. p. 158. note 2. — Vol. III. p. 241. note 2; p. 243, 270.

North, *Sheng-mu-kiang* 聖母降. — Holy birthday of the "three Original Powers", *Hwun-yuen hwang-ti si-tze ti-kün sheng-tan* 混元皇帝西子帝君聖誕. They are all-powerful over evil spirits from the eighth to the fifteenth. Whosoever keeps Buddhist abstinence during this period will acquire immense merit, 初八至十五顯大神通降魔此八日持齋有十萬功德. — End of Winter, *Kiai-tung* 解冬.

16. Offerings made to hungy ghosts, *Tsu-ya* 做牙. This may be also done on the 2nd and 6th of every month (1). — Women burn incense on bridges for the purpose of expelling pestilential influences.

17. Anniversary of introducing the first Spring air into the palace of *Yuen-tsung* 元宗 (A.D. 739), of the *T'ang* 唐 dynasty. The doors were left open throughout the whole night.

18. Paper-boats lighted and floated on canals, for the purpose of expelling the pest and other contagious diseases.

19. Holy birthday of the Taoist genius Chang Ch'un-lih, *Chang Ch'un-lih chen-jen sheng-tan* 長春立眞人聖誕. — Birthday of Wei-tsi-li, Taoist patron of those who remove, *Wei-tsi-li heu-wang-sheng* 威濟李侯王生.

20. Day of appeasing heaven's hunger, *T'ien-ki-jeh* 天饑日. Cakes, tied with a red string and placed on the table, are offered on this occasion. Birthday of the youth Shen-ts'ai, who stands in the presence of Kwan-yin, *Shen-ts'ai-t'ung-tze-tan* 善才童子誕 (2).

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(1) The feeding of hungry ghosts is said to have been instituted by *Sakyamuni* himself, who directed *Moginlin*, one of his disciples, to make offerings for the benefit of his mother, who was reborn in this state of existence. The original hungry ghosts were, therefore, Hindu *Pretas*. In China, the hungry ghosts are the spirits of the dead, especially ancestors. Buddhists are appealed to on behalf of the dead who have no descendants to worship them, and feed them by sacrifices. Edkins. Chinese Buddhism. p. 268.

(2) Originally the daughter of Sagara, king of the Nagas, *Lung-wang* 龍王, but subsequently metamorphosed into a man, in order to become a Bodhissatva. This legend is well represented in Vol. I. Illustration 1. Chinese Superstitions (Kwan-yin presenting a child to mothers praying for offspring).

21. An unlucky day, known as *Pi* 閉 i.e., close the door, hold no intercourse, stay at home.

22. Anniversary of the day in which *Yuen-tsung* 元 宗 (A.D. 747), of the *T'ang* 唐 dynasty, canonized the China Seas with the title of "Duke", *Kung* 公.

23. Anniversary of the day in which *Yuen-tsung* 元 宗 (A.D. 747), of the *T'ang* 唐 dynasty, canonized the 5 Sacred Mountains of China with the title of "Duke", *Kung* 公. This title was especially bestowed on *Hwoh-shan* 霍 山, a lofty peak in Hunan, the same as *Heng-shan* 衡 山, also called the "Atlas of China", *T'ien-chu-shan* 天 柱 山 (1).

24. Lucky day for erecting the framework of a new house.

25. Festival of abundant granaries, *T'ien-ts'ang* 塡 倉. General feasting and rejoicing.

26. Lucky day for offering sacrifices and repairing roads.

27. Lucky day for starting commercial pursuits and burying the dead.

28. Birthday of the Earl of Long Life, *Pao-show-heu-tan* 保 壽 侯 誕. He is deemed to confer longevity. — Descent from heaven of the Taoist genius and Immortal Hsü, one of the patriarchs and presiding genii of the Taoist sect, *Hsü-sien chen-jen kiang-shen* 許 仙 眞 人 降 神 (2).

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(1) See on these "five sacred mountains". Chinese Superstitions. Vol. IV. p. 331-332.

(2) *Hsü-sun* 許 遜, commonly designed as "Hsü the Immortalized", *Hsü chen-kün* 許 眞 君. Just before his birth, his mother dreamt that a golden phœnix dropped a pearl from its beak into her hand. In early life, he devoted himself to study and ascetic pursuits. Made Prefect of a district, he distinguished himself by great benevolence, healing diseases by means of secret preparations, and transmuting the baser metals into gold. At length, when 134 years old, he was caught up to heaven, together with all his family, even the dogs and poultry of the house following him to the blissful abodes of the genii. He is considered as one of the patriarchs of the Taoist sect. Mayers. Chinese Reader's Manual. p. 66.

29. Sacrifice to the God of Agriculture and Medicine, *Shen-nung* 神農. An ancient monarch, who reigned B.C. 2737-2697. — Lucky day for throwing sweepings into water or canals, and thus averting poverty. — Storm attributed to the meeting of the dragons, *Lung-pao* 龍暴.

Second month.

1. Festival of the Sun entering its palace. Incense must be lighted and sacrifice offered. *T'ai-yang-sheng-tien-chi-ch'en i-fen-hsiang-tsi-sz'e* 太陽升殿之辰宜焚香祭祀. — Holy birthday of the stellar god Kow-ch'en, *Kow-ch'en sheng-tan* 勾陳聖誕. — Holy birthday of the Taoist genius Liu, *Liu-chen-jen sheng-tan* 劉眞人聖誕. — Birthday of Ts'in-kwang, President of the first Court of Hades, *Yih-tien Ts'in-kwang-wang sheng-tan* 一殿秦廣王聖誕. — Abstinence in honour of *Kwan-yin* 觀音, the Goddess of Mercy, from the 1st to the 19th of this month (1). — Offering of new wine to the gods of grain.
2. Holy birthday of the local God of the Soil, *T'u-ti-lao-yeh cheng-shen sheng-tan* 土地老爺正神聖誕. The recitation of certain prayers 9 times will obtain the pardon of all sins. — At *Yun-ts'ao* 運漕, in *Nganhwei* 安徽, festival in honour of *Kwan-yin* 觀音. — Birthday of the philosopher Mencius, *Mêng-tze sheng-jeh* 孟子生日 (2).
3. Birthday of the God of Literature, Wen-ch'ang, *Wen-ch'ang ti-kün sheng-tan* 文昌帝君聖誕. Canonized by *King-t'ai* 景泰 (A.D. 1450-1458), of the *Ming* 明 dynasty. The recitation of certain prayers 9 times will obtain the pardon of all sins.
4. Birthday of the great Taoist General Ts'ao, *Ts'ao ta-tsiang-kün sheng-tan* 曹大將軍聖誕.

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(1) See Chinese Superstitions Vol. IV. p. 452.

(2) B.C. 372-289. A native of the Principality of *Lu* 魯, like Confucius himself, and second to the great master in reputation and authority as a moralist and philosopher. Mayers. Chinese Reader's Manual. p. 153.

5. An unlucky day. None must remove, or commence any kind of needle-work.

6. Birthday of the God of the Eastern Mountain, *T'ai-shan* 泰山, in *Shantung* 山東. *Tung-hwa-ti-kün sheng-tan* 東華帝君聖誕 (1).

7. Duke Siao becomes an Immortal, *Siao-kung sheng-t'ien* 蕭公昇天 (2).

8. Birthday of the Great Ruler Chang, *Chang ta-ti sheng-tan* 張大帝聖誕. — Birthday of the Taoist genius Ch'ang-fuh, *Ch'ang-fuh chen-kün sheng-tan* 昌福眞君聖誕. — Holy birthday of Sung-wang, President of the third Court of Hades, *San-tien Sung-ti-wang sheng-tan* 三殿宋帝王聖誕. — Sakyamuni leaves his home, *Shih-kiah-wen-fuh ch'uh-kia* 釋伽文佛出家 (3). Immense merit acquired by reciting a *Sutra* of prayers, 此日誦經一卷比常日有千萬功德.

9. Festival in honour of the Taoist stellar god *Kw'ei-sing* 魁星, the God of Literature (4). The Dipper or Charles' Wain is supposed to be his palace.—The white-robed Kwan-yin appeared, *Peh-i-kwan-yin-hsien* 白衣觀音現 (5).

10. Lucky day for commencing agricultural labours, building and going to school. — Festival of the Taoist god of long life, *Chang-sheng-kiang* 長生降. — Birthday of the 2nd god of the 5 cardinal points, *Wu-fang-tan* 五方誕.

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(1) King Wu, *Wu-wang* 武王 (B.C. 1122-1115), of the *Chow* 周 dynasty, honoured with this title one of his Generals, *Hwang Fei-hu* 黄飛虎, who died in battle, and is thus one of the gods of the five sacred mountains of China. T. Richard. Calendar of the Gods. p. 3.

(2) *Sheng-t'ien* 昇天, literally ascends to heaven, but in Taoist lore to become an Immortal.

(3) This is what the Buddhists call the "great going forth from home", accomplished by Buddha riding on his favourite horse. Monier Williams. p. 28 (Buddhism).

(4) See on this "God of Literature". Chinese Superstitions. Vol. III. Preface. p. I; p. 311.

(5) See picture of the "White-robed Kwan-yin". Chinese Superstitions. Vol. I. p. 1. Illustration 2.

11. Lucky day for taking a bath or consulting a doctor.

12. Birthday of flowers, *Peh-hwa sheng-jeh* 百花生日. If no rain falls on this day, they will be beautiful throughout the year. — Canonization of the Taoist philosopher Chwang-tze, *Nan-hwa chen-jen* 南華眞人 (1).

13. Birthday of the Taoist genius Koh, *Koh chen-kün sheng-tan* 葛眞君聖誕.—Worship of the Taoist Dark God, *Tz'e-ts'ing-ti* 祠青帝, set up in the time of the *Sung* 宋 dynasty (A.D. 1147). — Birthday of Hung-sheng, a god of the South Sea, *Hung-sheng-tan* 洪聖誕.

14. The Taoist Liu-k'iu becomes an Immortal, *Liu-k'iu-sien* 閭邱仙.

15. Anniversary of Sakyamuni's entrance into Nirvana, *Shih-kiah-wen nieh-p'en* 釋伽文涅盤 (2). Immense merit acquired by reciting a certain prayer. — Birthday of Lao-tze, founder of the Taoist system of philosophy, *T'ai-shang Lao-kün sheng-tan* 太上老君聖誕 (3). — Official sacrifice offered to the God of War, *Kwan-kung* 關公 (4). — Birthday of General Yoh-fei, *Yoh-fei-yuen-shwai sheng-tan* 岳飛元帥聖誕 (A.D. 1103-1141).

16. Festival in honour of the Taoist midwife Koh, *Koh-ku-hwui* 葛姑會, celebrated at *Hwo Chow* 和州, in *Nganhwei* 安嶶.

17. Birthday of the Taoist General Tu, *Tu-tsiang-kün*. — Ascension

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(1) A.D. 742. *Nan-hwa* 南華, a hill in *Ts'aochow-fu* 曹州府, Shantung, on which *Chwang-tze* 莊子 lived in retirement, and attacked the school of Confucius with such skill that the best scholars of the age were unable to refute his destructive criticism. Giles. Chinese Biographical Dictionary. p. 203.

(2) *Nieh-p'en* 涅盤, transliteration of the Pali *Nibbana* or *Nirvana*, explained by separation from the circle of transmigration; the Buddhist state of beatitude. Williams. Dictionary of the Chinese Language.—Eitel. Sanscrit-Chinese Dictionary. p. 85.

(3) See on *Lao-tze*. Chinese Superstitions. Vol. I. p. 70. note 1.

(4) *Kwan Lao-yeh* 關老爺 (the Venerable Kwan), and *Kwan-kung* 關公 (Duke Kwan), are popular names for the "God of War". Giles. Chinese Biographical Dictionary. p. 384.

of two Taoists among the Immortals, *Eul-sien-fei-sheng* 二仙飛昇.

18. Birthday of Wu-kwan, President of the fourth Court of Hades, *Sze-tien Wu-kwan-wang sheng-tan* 四殿仵官王聖誕. — The Taoist Cheng-yang ascends among the Immortals, *Cheng-yang sheng-sien* 正陽昇仙.

19. Holy birthday of the Goddess of Mercy, Kwan-yin, *Kwan-yin sheng-tan* 觀音聖誕 (1).—Storm of Kwan-yin, *Kwan-yin-pao* 觀音暴.

20. Sacrifice to "Heaven and Earth", *Nan-kiao hoh-tsi* 南交合祭. Established in the time of the *T'ang* 唐 dynasty, A.D. 742. — Birthday of the Goddess of Waters, *Shui-mu-niang-niang* 水母娘娘. — Tze-yiu's birthday, *Tze-yiu-sheng* 子油生. He wrote in praise of the 18 *Lohans* (2), and obtained their images. — The Dragons move away from each other.

21. Sacrifice to Heaven, *Tsi-t'ien* 祭天. In the time of the *Han* 漢 dynasty, A.D. 56. — Birthday of the Bodhissatva P'u-hsien *(Samantabhadra), P'u-hsien sheng-tan* 普賢聖誕 (3).

22. Birthday of General Ma, one of the 4 Prime Ministers of the Pearly Emperor, *Yuh-hwang* 玉皇, chief god of the Taoist pantheon, *Ma-yuen-shwai-tan* 馬元帥誕. — Sacrifice to the god of horses, *Tsi-ma-shen* 祭馬神 (4). Established in the time

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(1) *Avilokita,* a Buddhist deity symbolising "mercifulness and compassion". She is principally worshipped by Northern Buddhists. In some pictures representing her, she presents a child to mothers praying for offspring. She is in general the patroness of women and those engaged in perilous callings. Edkins. Chinese Buddhism. p. 171. — Hackmann. Buddhism as a Religion. p. 210. — Chinese Superstitions. Vol. IV. p. 418, note 3; Vol. V. p. 514. note 1.

(2) See on the 18 *Lohans*. Chinese Superstitions. Vol. V. p. 528. note 2.

(3) A fictitious Buddha of the *Tantra* School. Many *Dharanis* are ascribed to him. He is worshipped at *O-mi-shan* 峨眉山, in *Szech'wan* 四川.

(4) *Tsi* 祭, to sacrifice, to offer victims to the gods, to bring an oblation. *Ma* 馬, a horse. *Shen* 神, a divinity, a god in the usage of pagans. Hence literally to "sacrifice to the horse-spirit", or "god of horses". Williams. Dictionary of the Chinese Language.

of the *Ming* 明 dynasty, and still performed at *T'ung Chow* 通州, in *Kiangsu* 江蘇.

23. Birthday of the Taoist genius Pao-teh, *Pao-teh-chen-kün-kiang* 寶德眞君降. — A bronze statue of Buddha, lost for 20 years, is discovered in a temple at *Nanking* 南京, A.D. 491.

24. Unlucky day for planting or sowing. Misfortune will attend whosoever digs into the earth.

25. Sacrifice to the Earth, *Shen-tsi* 禪祭 (1). In the time of the *Han* 漢 dynasty, A.D. 56. — Birthday of the holy father of the Sombre Heavens, *Hsüen-t'ien sheng-fu-ming-chen-kün sheng-tan* 玄天聖父明眞君聖誕. Also known as the "original heavens" (Taoist), *Yuen-t'ien* 元天.

26. Birthday of the Taoist genius Hsü, *Hsü-chen-jen-sheng* 徐眞人生 (2).

27. The Buddhist monk Tsiang ascends to heaven, *Tsiang-hwo-shang sheng-t'ien* 蔣和尚升天. Under the *Sung* 宋 dynasty, A.D. 1072.

28. An unlucky day. Only sacrifices may be offered.

29. The "Empress of Heaven" becomes one of the Immortals, *T'ien-fei sheng-hwa* 天妃昇化. She was the 6th daughter of a small sub-district mandarin in Foochow, born A.D. 979. She is largely worshipped by Southern sailors under the title of Queen of Heaven, *T'ien-heu* 天后 (3), and is supposed to appear often clothed in red robes.

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(1) *Shen* 禪, to level an area for an altar, to sacrifice to the hills and fountains. Williams. Dictionary of the Chinese Language.

(2) *Chen-jen* 眞人, the ideal and most elevated man. One who has disciplined himself in Taoist mysticism, and attained perfect rule over himself and over nature. He is higher than *Sien* 仙, immortal. Edkins. Chinese Buddhism. p. 388.

(3) This sailor-goddess has 2 principal assistants, whose images stand on each side of her in her temples. One is called "Favourable-wind-ear", and the other "Thousand-mile-eye". This latter is also a kind of sailor-doctor, and is said to cure from fever and ague. Doolittle. Social Life of the Chinese. Vol. I. p. 264 (the Goddess of Sailors).

The Holy Mother and Goddess (Taoist) descends from heaven, *Sheng-mu yuen-kün-kiang* 聖母元君降. — Storm on the occasion of the Dragon-king visiting Yuh-ti, *Lung-wang-pao* 龍王暴.

30. Offerings made to a Taoist General, Yuen-shwai, at *Tan-yang* 丹陽.

Third month.

1. Birthday of Ch'u-kiang, President of the second Court of Hades, *Eul-tien Ch'u-kiang-wang sheng-tan* 二殿楚江王聖誕.

2. Birthday of the Taoist Worthy *Luh-siu-tsing* 陸修靚.—Peach-leaves, gathered on this day and dried, are most efficacious for dispelling all kinds of heart trouble.

3. Bathing-day for washing away all evils, *Fuh-ch'u-hsin-yuh* 祓除釁浴 (1). A custom of the *Chow* 周 dynasty, established long before the time of Confucius. — Sacrifice to the inventor of silk, *Tsi-sien-ts'an* 祭先蠶. — Birthday of the Taoist genius Chen-wu, born A.D. 589, *Chen-wu-chen-jen sheng-tan* 眞武眞人聖誕. — Birthday of the Ruler of the Sombre Heavens, *Hsüen-t'ien-shang-ti sheng-tan* 玄天上帝聖誕 (2). — Spring equinox, *Ts'ün-fen* 春分. — Anniversary of the banquet given at *Nanking* 南京, by *Wen-ti* 文帝, of the *Sung* 宋 dynasty (A.D. 430), to avert the danger that threatened the dynasty. On this day, all families partake of a meal to ward off diseases throughout the year.

4. A most unlucky day.

5. Birthday of the Great Yü, reputed founder of the *Hsia* 夏 dynasty, *Ta-yü-wang sheng-tan* 大禹王聖誕 (3). Also

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(1) *Fuh* 祓, buskins or breeches. *Ch'u* 除, to take off. *Hsin-yuh* 釁浴, to perfume and wash, as enchanters do. Williams. Dictionary of the Chinese Language.

(2) See above. Twenty-fifth day, second month. p. 574.

(3) He rendered faithful services to the Emperors *Yao* 堯 and *Shun* 舜. The latter raised him to the joint position of regent of the Empire, and recognized him as his successor to the exclusion of his own sons. Shun ordered him to drain the great floods from the Empire, a task which he eventually accomplished after nine years' toil. Mayers. Chinese Reader's Manual. p. 280.

known as the "divine Yü", *Shen-yü* 神禹 (B.C. 2205). — Feast of peonies in the province of *Shensi* 陜西.

6. Birthday of the goddess that cures eye-diseases, *Yen-kwang-niang-niang sheng-tan* 眼光娘娘聖誕 (1). — Birthday of the Buddhist god called the Elder, *Chang-lao-siang-kung sheng-tan* 張老相公聖誕.

7. Storm of Yama, the Hindu king of death and ruler of Hades, *Yen-wang-pao* 閻王暴.

8. Birthday of Yama, Ruler of Hades, *Yen-lo-wang-tan* 閻羅王誕 (2). — Birthday of Pien-ch'eng, President of the sixth Court of Hades, *Luh-tien Pien-ch'eng-wang sheng-tan* 六殿卞城王聖誕. — The Taoist doctor Li Pah-peh becomes an immortal, *Li Pah-peh sheng-t'ien* 李八百升天. He lived under the *Sung* 宋 dynasty, 11th century, and pretended to be 800 years old, hence his name (3).

9. Apparition of the magician *Yeh-fah-shan* 葉法善, on a white deer. Patronized by the emperor *Kao-tsung* 高宗, 7th century. — Feast of *Chang Yuh-lang* 張玉郎, grand-daughter of *Chang Tao-ling* 張道陵, first official head of the Taoist sect. — The Taoist genius Yin disappears in a white cloud, A.D. 151, *Yin-chen-jen fei-sheng* 尹眞人飛昇.

10. Chang Tao-ling made minister of works, *Chang Tao-ling pai sze-k'ung* 張道陵拜司空. — Birthday of one of the gods of the five cardinal points, *T'u-shen-tan* 土神誕. — Lucky day for hunting and capturing evil-doers.

11. Birthday of wheat, *Siao-meh sheng-jeh* 小麥生日. Celebrated at *Kia-ting* 嘉定, in *Kiangsu* 江蘇.

12. Birthday of one of the 5 evil spirits who cause various diseases

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(1) One of the attendants of the Goddess of *T'ai-shan* 泰山. Chavannes. Le T'ai-chan. p. 32.

(2) See on this Hindu god. Chinese Superstitions. Vol. V. p. 557. note 1.

(3) He was an adept in the mysteries of transmutation, and is said to have passed away from earth without undergoing bodily disease. Mayers. Chinese Reader's Manual. p. 113.

in children, *Chung-yang-wu-tao sheng-tan* 中央五道聖誕 (1).

13. Festival of shooting artificial hares. Practised in *Chihli* 直隸, by young folks armed with bows and arrows.

14. Birthday of the Taoist genius T'ao Hung-king, who lived at *Tan-yang* 丹陽, in *Kiangsu* 江蘇, A.D. 542, *T'ao-chen-jen sheng-tan* 陶眞人聖誕.

15. Birthday of the Glorious Heavens, *Hao-t'ien-ta-ti sheng-tan* 昊天大帝聖誕 (2). — Birthday of General Chao, the Taoist God of Wealth, who flourished about the end of the *Yin* 殷 dynasty, *Hsüan-t'an Chao-yuen-shwai sheng-tan* 玄檀趙元帥聖誕. — Birthday of the God of Medecine, *I-ling-ta-ti tan* 醫靈大帝誕. — Birthday of the Taoist General, the God of Thunder, *Lei-t'ing-k'ü-mo ta-tsiang-kün sheng-tan* 雷霆驅魔大將軍聖誕 (3). — Birthday of the ancestors of the Heavenly Master (Chang Tao-ling 張道陵), *Tsu-t'ien-shi sheng-tan* 祖天師聖誕.

16. Birthday of the Hindu goddess Chun-t'i (the Bodhissatva *Maritchi,* goddess of light) *Chun-t'i sheng-tan* 準提聖誕 (4). — Birthday of the god of mountains, *Shan-shen sheng-tan* 山神聖誕. — Birthday of the Taoist genius *Yü-yang*.

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(1) These evil spirits occupy the five points of the compass, viz. North, South, East, West and the Centre, and cause various diseases. The spirit worshipped on this date occupies the centre, *Chung-yang* 中央.

(2) *Hao-t'ien* 昊天, the empyrean, the bright sky, whence *Hao-t'ien Shang-ti* 昊天上帝, the Shangti of the Glorious Heavens. Williams. Dictionary of the Chinese Language.

(3) *Lei-t'ing* 雷霆, rumbling thunder. *K'ü-mo* 驅魔, a whipping demon. Hence the "demon who whips up and hurls the thunderbolt". Williams. Dictionary of the Chinese Language.

(4) In Brahmanic mythology, the offspring of Brahma, and the personification of light. Among Chinese, she is represented as a female with 8 arms, two of which are holding aloft emblems of the sun and moon. Taoists address her as "Queen of heaven", *T'ien-heu* 天后, and believe her to reside in a star that forms part of the Great Bear. They have also given her a husband and 9 sons. Eitel. Sanscrit-Chinese Dictionary. p. 75.

17. Unlucky day for starting on a journey, or changing lodgings.

18. Birthday of the Goddess of Earth, *Heu-t'u tsun-shen sheng-tan* 后土尊神聖誕. Also called *Heu-t'u niang-niang* 后土娘娘. — Birthday of the White Dragon (a white thunder-cloud often appearing in *Chekiang* 浙江, and called by this name), *Peh-lung sheng-jeh* 白龍生日. — Festival in honour of the three Taoist brothers *Mao* 茅, who gave up their official positions, and became genii, *San-mao chen-kün teh-tao* 三茅眞君得道. — Birthday of the Taoist genius Wu-yang, *Wu-yang chen-jen sheng-tan* 五陽眞人聖誕. — Birthday of the God of the Central Mountain, *Chung-yoh-ta-ti sheng-tan* 中嶽大帝聖誕. His original name was *Wen-p'ing* 聞聘, a General who fell in the struggle between the *Yin* 殷 and *Chow* 周 dynasties.

19. Birthday of the Sun-god, *T'ai-yang sheng-tan* 太陽聖誕 (1).

20. Lucky day in general.

21. Lucky day. Sterile mothers may pray for offspring.

22. Lucky day for receiving guests.

23. Birthday of the Queen of Heaven, *T'ien-heu sheng-tan* 天后聖誕. Said to be a deified damsel, named *Liu*, of the province of *Fukien* 福建 (2).

24. Unlucky day for starting on a journey, or calling in a tailor.

25. Festival of the beginning of Summer, *Lih-hsia* 立夏.

26. The Taoist genius *Tu* 杜 becomes an Immortal, *Tu-chen-jen sheng-t'ien* 杜眞人升天. — Birthday of the Goddess petitioned for offspring, *Tze-sun niang-niang sheng-tan* 子孩娘娘聖誕 (3).

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(1) See on the worship of the Sun. Chinese Superstitions. Vol. V. p. 520—also picture of the Sun-god. p. 522.

(2) See 2nd month, 29th day. Chinese Superstitions. Vol. V. p. 574.

(3) This goddess, of Taoist origin, is the daughter of the god who dwells in the sacred mountain of the East. She is also called the "T'ai-shan goddess", *T'ai-shan niang-niang* 泰山娘娘, and is principally worshipped in *Shantung* 山東. Chinese Superstitions. Vol. I. p. 2.

27. Birthday of T'ai-shan, President of the seventh Court of Hades, *Ts'ih-tien T'ai-shan-wang sheng-tan* 七殿泰山王聖誕. — Birthday of the six evil deities who exercise their power respectively over heaven, earth, the year, month, day and hour, *Luh-tuh-ta-wang tan* 六毒大王誕.

28. Birthday of the God of the Eastern Mountain, *Tung-yoh-ta-ti sheng-tan* 東嶽大帝聖誕 (1). — Birthday of *Ts'ang-hsieh* 倉頡, otherwise called the "Recorder-sovereign", *Shi-hwang* 史皇, minister of *Fuhsi* 伏羲 (B.C. 2852), and reputed inventor of writing in the mythical period of antiquity. Before this divine invention, events were recorded by means of "knotted cords". *Ts'ang-hsieh tze-tsu tan* 倉頡字祖誕.

29. Anniversary of the apparition of Buddha in a temple of *Shantung* 山東.

30. During the latter half of this month, the goddess protectress of children is worshipped, *Pao-sheng-ta-ti* 保生大帝

Fourth month.

1. Feast of Tu-shi, President of the eighth Court of Hades, *Pah-tien Tu-shi-wang sheng-tan* 八殿都市王聖誕. — Birthday of Siao-kung, an ancient statesman, *Siao-kung sheng-tan* 蕭公聖誕. — Storm of the White Dragon, *Peh-lung-pao* 白龍暴.

2. Apparition of the Stellar god *Chow-peh*.

3. All the gods worship the Spirit of Heaven.

4. Birthday of the Bodhissatva Wen-chu *(Manjusri)*, one of the fabulous gods of the Mahayana school. He is worshipped at *Wu-t'ai-shan* 五臺山, in *Shansi* 山西. *Wen-chu p'u-sah*

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(1) A posthumous title given to one of the adherents of the *Yin* 殷 dynasty. See T. Richard. Calendar of the Gods. p. 9.

sheng-tan 文殊菩薩聖誕 (1). — Birthday of the deified hero Tih-liang, minister of the Empress Wu, *Wu-heu* 武后, *T'ang* 唐 dynasty (7th century), *Tih-liang-kung sheng-tan* 狄梁公聖誕.

5. Sacrifice in the temples of *Yao* 堯 and *Yü* 禹 (2).

6. Lucky day for arranging betrothals and marriages, but unlucky for starting on a journey.

7. The Taoist genius Sze, a hermit who lived at *Heng-shan* 衡山, in *Hunan* 湖南, ascends to heaven riding on a white leopard, *Sheng-pao-shih-jen sheng-t'ien* 乘豹實人昇天.

8. Holy birthday of Sakyamuni, also known as "Guatama, Buddha Tata-gata or *Jü-lai*" 如來, the "Thus come Buddha", *Shih-kiah-wen-fuh sheng-tan* 釋伽文佛聖誕 (3). — Birthday of the Taoist genius San T'ien-yin, *San T'ien-yin chen-jen sheng-tan* 三天尹眞人聖誕. — Birthday of the Taoist genius Koh Hsioh-sien, *Koh Hsioh-sien chen-jen sheng-tan* 葛孝先眞人聖誕. — Birthday of P'ing-teng, President of the ninth Court of Hades, *Kiu-tien P'ing-teng-wang sheng-tan* 九殿平等王聖誕. — Festival of the three realms or regions of

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(1) *Manjusri* represents transcendent wisdom. He was born from a ray that burst from Guatama's forehead. His duty is to turn the "Wheel of the Law" for the salvation of the Chinese. He is generally represented with a sword and book, and seated on a lion. Hackmann. Buddhism as a Religion. p. 211. — Eitel. Sanscrit-Chinese Dictionary. p. 71. — Getty. The Gods of Northern Buddhism. p. 95. — Edkins. Chinese Buddhism. p. 208.

(2) *Yao* 堯, one of the legendary emperors of China's golden age. He ascended the throne B.C. 2357, and reigned over 70, some say even over 90 years. — *Yü* 禹 succeeded *Shun* 舜, B.C. 2205. He drained off the great floods that then threatened the Empire. Mayers. Chinese Reader's Manual. p. 272 and 280.

(3) Sakyamuni, i.e, the Sage of the house of Sakya. The historic Buddha, born at Kapilavastu, on the banks of the modern Kohana. The date of his birth is generally given as B.C. 622, though some put it as late as 412. Eitel. Handbook of Chinese Buddhism. p. 110. — Monier Williams. Buddhism. p. 21.

existence *(Trilokya), San-kiai-tan* 三界誕 (1). — Storm of the Heir-Apparent, *T'ai-tze-pao* 太子暴.

9. A very unlucky day.

10. Birthday of the goddess, wife of the genius of the China Sea, *Sheng-ku sheng-tan* 聖姑聖誕. — Birthday of one of the gods who presides over the five cardinal points, *Wu-fang-t'u-shen-tan* 五方土神誕 (2).

11. Unlucky day, except for worshipping the gods. — Sacrifice to the first Ancestor (*T'ang* 唐 dynasty A.D. 743), *Ch'ang-t'ai-miao* 唱太廟.

12. The Taoist professor Yuen-chung becomes an Immortal, *Yuen-chung-sien* 元中仙.

13. Descent of the three ancient emperors, *San-hwang-kiang* 三皇降 (3). — Worship of the Great God of Medecine, *I-ling ta-ti tan* 醫靈大帝誕.

14. Birthday of the Taoist patriarch Liu Tung-pin, *Liu Tung-pin tsu-shi sheng-tan* 呂洞賓祖師聖誕. He is worshipped throughout China under the name *Shun-yang* 純陽, the "Pure Supreme Essence of the Universe" (4).

15. Birthday of the Taoist patriarch and chief of the "Eight Immortals", Chung-li, *Chung-li tsu-shi sheng-tan* 鍾離祖

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(1) The three regions of existence are, according the the Taoists, heaven, earth and the waters; according to the Buddhists, the regions of earthly longings, of form and formlessness (this latter place is the ante-chamber to Nirvana). Chinese Superstitions. Vol. I. p. 37. note 1.

(2) See First month, tenth day. p. 566.

(3) *San-hwang* 三皇, the three primordial sovereigns, i.e, *Fu-hsi* 伏羲, *Shen-nung* 神農, and *Hwang-ti* 黃帝. Mayers. Chinese Reader's Manual. p. 297.

(4) A.D. 751-805. One of the most prominent among the later patriarchs of the Taoist sect. In the 12th century, temples were erected in his honour. He is also called the "Patriarch Lü", *Lü-tsu* 呂祖, under which designation he is worshipped by the fraternity of barbers. Mayers. Chinese Reader's Manual. p. 147.

師 聖 誕 (1). — Festival of the local Goddess of the Soil, *T'u-ti p'o-p'o* 土 地 婆 婆 (2).

16. Commencement of Summer, *Lih-hsia* 立 夏. — The rainy season begins and the monks retire to the mountains for study and rest, *T'ien-ts'ang-k'ai* 天 倉 開. — Divination by tossing a basket over the house-top. Should it fall the open side up, the harvest will be good ; if otherwise, it will be poor. — It is also believed that if rain falls on this day, it will be so heavy as to cause a flood, *Sze-yueh-shih-luh-shwai* 四 月 十 六 摔, *Yü-li pien-ch'eng-hai* 圩 裏 變 成 海.

17. Birthday of the "King of the Revolving Wheel", who presides over the tenth Court of Hades. It is he who regulates transmigration. *Shih-tien Ch'wen-lun-wang sheng-tan* 十 殿 轉 輪 王 聖 誕. Whosoever observes abstinence on the festival of a President of Hades shall be reborn in a higher state of existence. — Festival of the goddess of midwifery, *Kin-hwa-tan* 金 花 誕.

18. Birthday of the Great Ruler of the North Pole, *Tze-wei-ta-ti sheng-tan* 紫 微 大 帝 聖 誕. — Birthday of the Goddess of T'ai-shan, *Tai-shan ting-shang niang-niang sheng-tan* 泰 山 頂 上 娘 娘 聖 誕 (3). — Storm of the Great Ruler, *Ta-ti-pao* 大 帝 暴.

19. Birthday of *Wei-shen,* the goddess of flowers. Rain never falls on this day. — Festival of washing flowers. — Birthday of the lady guardian of Goodness, *Yiu-sheng-fu-jen tan* 祐 聖 夫 人 誕.

20. Birthday of the goddess that cures eye-diseases, *Yen-kwang*

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(1) Said to have lived in the time of the *Chow* 周 dynasty. He is the first and greatest in the category of the "Eight Immortals", *Pah-sien* 八 仙.

(2) *P'o-p'o* 婆 婆, literally "granny", called by courtesy a goddess. See 2nd month 2nd day. p. 570.

(3) Also called the "Goddess of the Crimson Clouds", *Pih-hsia yuen-kün* 碧 霞 元 君. Her temple is on the summit of the *T'ai-shan* 泰 山. Chavannes. Le T'ai-chan. p. 29.

sheng-mu niang-niang sheng-tan 眼光聖母娘娘聖誕 (1).

21. In A.D. 1044, the National College was enlarged, *Ts'ih t'ai-hsioh kiang-tien* 葺太學講殿. In the *Han* 漢 dynasty, there were 1800 chambers with 3000 students (2).

22. Unlucky day in general.

23. Storm of the Heir-Apparent, *T'ai-tze-pao* 太子暴.

24. Unlucky day for sewing or mending clothes. — Birthday of the Buddhist Devas, bestowers of children, *Chu-t'ien-p'u-sah tan* 諸天菩薩誕.

25. Storm of the Great White Dragon, *Lung-shen-t'ai-peh pao* 龍神太白暴.

26. Birthday of General Chung-shan, a petty official from *Yang-chow* 揚州, slain by rebels at the close of the *Han* 漢 dynasty, and subsequently deified, *Chung-shan-tsiang-kung sheng-tan* 鍾山蔣公聖誕.

27. An unlucky day, but auspicious for taking a bath.

28. Birthday of the Medical King and healing Bodhissatva, Yoh-shi-fuh 藥師佛 *(Baishajyaguru Buddha), Yoh-wang sheng-tan* 藥王聖誕. A fabulous Buddha said to remove suffering and lengthen life. He forms one of a Triad with *Amitabha* in the centre (3).

29. An unlucky day. No trees should be planted.

30. A very unlucky day. None should remove to a new house.

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(1) One of the attendants of the Goddess of *T'ai-shan* 泰山. See above. 3rd month 6th day. p. 576.—Chavannes. Le T'ai-chan. p. 32.

(2) See T. Richard. Calendar of the Gods. p. 12.

(3) This Buddhist Æsculapius is venerated in Tibet, Manchuria, China and Japan. He received his healing power from Guatama, and is said to dispense spiritual medicine when properly worshipped. It is even believed that an efficacious cure may be accomplished by merely touching his image. He is the ruler of the Eastern world, and has 2 attendants, who assist him in removing all suffering. Getty. The Gods of Northern Buddhism. p. 23. — Edkins. Chinese Buddhism. p. 235. — Chinese Superstitions. Vol. III. p. 278. note 2.

Fifth month.

This month is called the malignant month, Tuh-yueh 毒月 (1).

1. Birthday of the God of the South Pole, the Star-God of Longevity (Canopus, in the constellation Argo), *Nan-kih Chang-sheng-ta-ti sheng-tan* 南極長生大帝聖誕 (2).—The Taoist P'ing-chung ascended to heaven riding on a dragon in broad daylight (A.D. 345), *P'ing-chung-sheng-lung sheng-t'ien* 平仲乘龍昇天. — Birthday of five Taoist gods who rule over Summer diseases from the 1st to the 5th of this month, *Wen-pu-wu-ti-tan* 瘟部五帝誕. They form a special "Board of Health officers".

2. Lucky day. All literary work and manual labour will be successful.

3. Lucky day for all sorts of needle-work, but no journey should be undertaken.

4. First of the nine malignant days, the hottest and most unhealthy part of Summer, *Tuh-jeh* 毒日. — General pardon granted by heaven.

5. The Dragon-boat festival. *K'üh-yuen* 屈原, Privy Councillor to Prince Hwei, *Hwei-wang* 懷王, of the State of *Ts'u* 楚, circa B.C. 314, being disgraced, threw himself into the waters of the *Mi-lo* 汨羅 (a river in Hunan, flowing into the Tungt'ing lake on the S.E.), and perished in the stream. The dragon-boat festival is celebrated in commemoration of this event, *Twan-yang king-tu* 端陽競渡. Special three-cornered rice

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(1) *Tuh* 毒, dangerous, destructive, malignant. *Yueh* 月, the moon, a moon or lunar month. Williams. Dictionary of the Chinese Language. — At this season (corresponding to our months of June and July), the heat is intense, and produces various diseases and epidemics, attributed by the medical art and general popular opinion in China to spectres and demons.

(2) On account of the malignant character of this month, the God of Longevity is invoked, and human life placed under his protection.

dumplings, *Tsung-tze* 粽子, enveloped in the leaves of the water-flag, *Ch'ang-p'u-ts'ao* 菖蒲草, are eaten on that day (1). — Summer Solstice, *Twan-yang* 端陽, also called *Twan-wu* 端午, and *T'ien-chung* 天中. — Taoist sacrifice to the Earth, *Ti-lah-chi-ch'en* 地臘之辰 (2). — Birthday of Prince Teng, President of the Ministry of the Thunderbolt, *Lei-t'ing Teng-t'ien-kün sheng-tan* 雷霆鄧天君聖誕. — Birthday of General Wen, patron of the soil, *Ti-k'i Wen-yuen-shwai sheng-tan* 地祇溫元帥聖誕. — Festival of the "Five poisonous animals", *Wu-tuh-jeh* 五毒日. These animals are the viper, centipede, scorpion, toad and spider. Pictures representing them are pasted up in houses, and believed to be efficacious in protecting children from summer diseases, and expelling all pernicious influences (3).

6. Unlucky day for performing burials.

7. Birthday of Governor Chu, *Chu T'ai-wei sheng-tan* 朱太尉聖誕. — Birthday of the patron god of carpenters and masons, *Lu-pan shi-fu sheng* 魯班師傅生 (4).

8. Birthday of One of the five Evil Spirits who causes diseases among children, *Nan-fang Wu-tao sheng-tan* 南方五道聖誕.

9. Lucky day for taking a bath or arresting outlaws.

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(1) Mayers. Chinese Reader's Manual. p. 107. Giles adds "the modern Dragon-boat festival is supposed to be a search for the body of *K'üh-yuen* 屈原. Giles. Chinese Biographical Dictionary. p. 201.

(2) *Lah* 臘, a special Taoist sacrifice offered on this day. See above. 1st month, first day. p. 565. note 1.

(3) See Chinese Superstitions. Vol. II. p. 224. Illustration 149 (Charm known as the "Five Poisons").

(4) *Lu-pan* 魯班, Pan of the State of Lu. *Shi-fu*, from *Shi* 師, a master, and *Fu* 傅, an artisan or skilled workman, hence a "master workman". Celebrated for his skill in the use of mechanical tools, he is worshipped by all who use the chisel and the saw in their professional employments, as house-builders and carpenters, shipwrights, umbrella-makers, cabinet-makers etc. Doolittle. Social Life of the Chinese. Vol. I. p. 269. — Chinese Superstitions. Vol. V. p. 491, notes 1 and 2.

10. Birthday of the Taoist genius *Li Shwang-yuh* 李雙玉. He discovered the golden pill of immortality. — Birthday of the Dragon-god, who presides over one of the five cardinal points, *Wu-t‘u-lung-shen tan* 五土龍神誕.

11. Sacrifice to the Capital City God, Ch‘eng-hwang, *Tsi-tu-ch‘eng-hwang-shen* 祭都城隍神 (1).

12. Birthday of Ping Ling-kung, son of the God of *T‘ai-shan* 太山, *Ping-ling-kung tan* 炳靈公誕. Originally a statesman called *Hwang T‘ien-hwa* 黃天化, under the *Chow* 周 dynasty.

13. Birthday of Kwan-yü, the God of War. Reputed to have been in early life a seller of bean-curd, he became subsequently renowned as one of China's military heroes. He died A.D. 219, and was made a god in 1594. Sacrifices are offered to-day in all his temples, *Kwan-yü sheng-ti-kün sheng-tan* 關羽聖帝君聖誕 (2). — Storm of the God of War, *Kwan-kung-pao* 關公暴. — Birthday of General Kwan-p‘ing, adopted son of the God of War, and renowned as a military leader in the time of the "Three Kingdoms", *Kwan-p‘ing-tsiang-kün tan* 關平將軍誕. — Birthday of the Dragon, *Lung-sheng-tan* 龍生旦. Celebrated in Hunan 湖南.

14. Sacrifice to Imperial Earth (3), *Tz‘e-heu-t‘u* 祠后土 (A.D. 1123). — The Dragons ascend to heaven. — Last of the nine malignant and unhealthy days of Summer (as reckoned by some).

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(1) *Tsi* 祭, to sacrifice, to offer victims before the gods. *Tu* 都, a large city, a metropolis or capital. *Ch‘eng* 城, a place walled in. *Hwang* 隍, a dry moat under a city wall. Hence the "god of the city wall and moat", the tutelar or palladial god. Every walled city in China has its municipal temple and city god, to whom worship is offered by the officials and people. Williams. Dictionary of the Chinese Language.

(2) See on the "God of War". Chinese Superstitions. Vol. V. p. 497. note 3. — Second month, 15th day. p. 572.

(3) See Third month, 18th day. Chinese Superstitions. Vol. V. p. 578.

15. Sacrifice to the God of the Great Bear (1), *Pai-moh-peh-teu* 拜莫北斗 (A.D. 1095). — Birthday of the mother of the Hindu Goddess Chun-t'i, *Chun-t'i-fuh-mu tan* 準提佛母誕 (2). — *Lao-tze* appeared on mount *O-ming*.

16. Heaven and Earth unite and produce all things, *T'ien-ti hsüen-k'i kih-tsao wan-wuh-chi ch'en* 天地玄炁及造萬物之辰. Men and women should keep apart, and abstain from wine. — Festival of one of the Jü-lai Buddhas *(Tata-gata)*, *Jü-lai-fuh tan* 如來佛誕.

17. Lucky day for making bargains. All who make them to-day will become rich. — The Taoist patriarch Hsü-sun, aged 134 years, with all his family, even the dogs and poultry, ascended to heaven, *Hsü-sun sheng-t'ien* 許遜昇天 (3).

18. Birthday of Chang, the "Heavenly Master", or *Chang Tao-ling* 張道陵, first official head of the Taoist sect, *Chang T'ien-shi sheng-tan* 張天師聖誕 (4). — The Taoist genius Yang Wen-kwang ascended to heaven stepping on white stones, *Yang chen-jen tah-peh-shih sheng-t'ien* 楊眞人踏白石昇天. — Birthday of the Western Royal Mother, head of the tribe of the genii, *Si-wang-mu sheng-tan* 西王母聖誕 (5).

19. Unlucky day. No roads should be repaired.

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(1) *Peh-teu* 北斗, the part of Ursa Major containing the first four stars in the Dipper. Williams. Dictionary of the Chinese Language.

(2) See Third month, 16th day. Chinese Superstitions. Vol. V. p. 577.

(3) See First month, 28th day. Chinese Superstitions. Vol. V. p. 569.

(4) See on the "Heavenly Master". Chinese Superstitions. Vol. II. p. 158. note 2. — Vol. V. p. 576.

(5) A legendary being supposed to dwell upon the *K'uen-lun* 崑崙 mountains at the head of troops of genii, and hold from time to time intercourse with China's rulers. In her garden grow peaches, which ripen but once in 3000 years, and confer immortality upon those who eat them. Later tradition has given her a husband, the "Royal Lord of the East", *Tung-wang-kung* 東王公. Giles. Chinese Biographical Dictionary. p. 272. — Chinese Superstitions. Vol. II. p. 258.

20. Birthday of the Taoist genius Ma Tan-yang, *Tan-yang Ma-chen-jen sheng-tan* 丹陽馬眞人聖誕.

21. Lucky day for taking a bath.

22. Birthday of Shang-ngo, concubine of Prince *I* 羿. Having stolen and swallowed the liquor of immortality, she ascended to the moon, and was transformed into a spider, *Shang-ngo niang-niang sheng-tan* 嫦娥娘娘聖誕. She represents the Diana of the Chinese or the goddess in the moon, and is also called heaven's consort, *T'ien-fei* 天妃 (1).

23. Unlucky day. Grain should not be sown, nor trees planted.

24. Lucky day for calling in a doctor.

25. The Taoist genius T'ai-p'ing becomes an Immortal, *T'ai-p'ing chen-jen sheng-t'ien* 太平眞人昇天.

26. Anniversary of the day in which *Kao-tsung* 高宗, of the Southern Sung, *Nan-Sung* 南宋, dynasty, ordered that the picture of a tiger be engraved on all official seals (A.D. 1129).

27. The Taoist genius Pao-teh descended from heaven, *Pao-teh kiang* 寶德降.

28. The Taoist genius *Koh-hung* 葛洪 captures a dragon two feet in length (A.D. 1012).

29. Birthday of the deified Statesman Hsü-yuen, minister under the *T'ang* 唐 dynasty, *Hsü-wei-hsien-wang sheng-tan* 許威顯王聖誕.

30. Unlucky day. All digging or opening of the soil should be avoided.

Sixth month.

1. Buddhist abstinence from the 1st to the 19th in honour of the Merciful Goddess *Kwan-yin p'u-sah* 觀音菩薩 (2). —

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(1) Williams. Dictionary of the Chinese Language, 娥.

(2) See Chinese Superstitions. Vol. IV. p. 452 (Buddhist abstinence in honour of the Goddess of Mercy).

Abstinence from the 1st to the 24th in honour of the God of Thunder, *Lei-kung* 雷公 (1).

2. Anniversary of the day in which *Jen-tsung* 仁宗, of the Northern Sung, *Peh-Sung* 北宋, dynasty, obtained rain (A.D. 1060).

3. Birthday of Wei-t'o (*Veda*, a fabulous Bodhissatva, borrowed from India), valiant protector of Buddhism. His statue, with drawn sword, is placed at the entrance of every monastery, *Hu-fah Wei-t'o p'u-sah* 護法韋陀菩薩 (2). — Sacrifice to the god of the Southern sea, *Tsi-nan-hai* 祭南海. Offered in the time of the *Sung* 宋 dynasty, A.D. 970.

4. The Taoist genius T'ai-tsu becomes an Immortal, *T'ai-tsu chen-jen sheng-t'ien* 太祖眞人昇天.

5. Lucky day for calling in a barber, or taking a bath.

6. Birthday of one of the attendants of Hades who hurries on the judgments, *Ts'ui-fu-kün sheng-tan* 崔府君聖誕. Originally a native of *K'ichow* 蘄州, in *Hupeh* 湖北, he became a district magistrate, and was finally canonized as the local god of the soil (3). — Birthday of General Yang Sze-lang, *Yang-sze tsiang-kün sheng-tan* 楊四將軍聖誕. A native of *Kiangsi* 江西, deified for his filial piety. — Sacrifice to Emperor Yao's two daughters, *Nü-ying* 女英 and *Ngo-hwang* 娥皇, given as consorts to the virtuous *Shun* 舜, *Sz'e-siang-fei* 祀湘妃 (4). — Opening of heaven's portals, *Kiai-t'ien-men* 開天門.

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(1) See Chinese Superstitions. Vol. IV. p. 452 (Abstinence in honour of the God of Thunder). This sixth lunar month corresponds to July and part of August, when thunderstorms are frequent in China, hence the God of Thunder is particularly worshipped.

(2) Eitel. Sanscrit-Chinese Dictionary. p. 165 (*Veda*). — Edkins. Chinese Buddhism. p. 207 (Birthday of Wei-t'o). — Hackmann. Buddhism as a Religion. p. 211. — Chinese Superstitions. Vol. II. p. 159. note 1.

(3) See T. Richard. Calendar of the Gods. p. 15.

(4) Mayers. Chinese Reader's Manual. p. 163 (女英). p. 165 (娥皇).

7. Birthday of *Han Siang-tze* 韓湘子, seventh of the Eight Immortals of Taoist legend. He is represented as a youth playing the flute, *Tih* 笛, and is the patron of musicians, *Yao-hwa ti-kün sheng* 瑤華帝君生 (1). — Lucky day for agricultural work and repairing of buildings.

8. Further revelations from heaven seen in clouds and forests near *T'ai-shan* 泰山, in *Shantung* 山東, A.D. 1008 (2). — Lucky day for appealing from a lower to a higher court.

9. Lucky day in general.

10. Festival of one of the Jü-lai Buddhas, *Kin-suh Jü-lai sheng* 金粟如來生 (3). — Birthday of the Taoist genius Liu-hai, *Liu-hai-shen ti-kün sheng-tan* 劉海蟾帝君聖誕. — Birthday of the Dragon-king of wells, fountains and other subtle influences, *Tsing-ts'üen ti-meh lung-wang* 井泉地脈龍王 (4).

11. An unlucky day.

12. Lucky day for visiting parents and friends, or starting on a journey.

13. Lucky day in general.

14. Lucky day for cleaning up a house, taking a bath, or offering sacrifice.

15. Festival of the goddess that fixes the day of birth, *Chu-sheng niang-niang sheng-tan* 註生娘娘聖誕. — Birthday of the

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(1) He was an ardent votary of transcendental study. *Lü Tung-pin* 呂洞賓, himself one of the Immortals, appeared to him in the body and made him his pupil. Having being carried up to the magic peach-tree of the genii, he fell from its branches, and in descending entered upon the state of immortality. Mayers. Chinese Reader's Manual. p. 48.

(2) See Chavannes. Le T'ai-chan. p. 114 (temple of the heavenly revelation, A.D. 1008. *T'ien-shu-kwan* 天書觀). — Chinese Superstitions. Vol. V. p. 510 (Letters and prayers fallen from heaven).

(3) See above. Fifth month, 16th day. p. 587.

(4) In geomantic lore, the configuration and situation of any mountain or hill, and the direction of watercourses, are called the dragon. De Groot. The Religious System of China. Vol. III. p. 1009. — Chinese Superstitions. Vol. IV. p. 406 (Geomancy).

Immortal who dwells in the Eastern mountain, *Tung-hwa ti-kün sheng* 東華帝君生 (1).

16. Lucky day for betrothals and marriage. — Birthday of the Taoist Immortal Ling-kwan, Prime Minister to the Pearly Emperor, *Yuh-hwang* 玉皇, *Ling-kwan wang-t'ien-kün tan* 靈官王天君誕.

17. Lucky day for hunting or taking a bath, but unfavourable for removing to new lodgings.

18. Very unlucky day influenced by the *Yin* 陰, or dark principle in Nature, and the moon, *Yueh* 月.

19. Apotheosis of Kwan-yin, Goddess of Mercy, *Kwan-yin ch'eng-tao* 白衣觀音成道. Processions take place in her honour (2).

20. Festival of the god of music, *Lüh-lü-shen* 律呂神 (3). — Lucky day in general.

21. Lucky day for offering sacrifice.

22. Birthday of the Taoist General Hsieh-hwui, who guards children, and shoots the celestial dog, *Hsieh-hwui tsiang-kün tan* 協惠將軍誕. — Another lucky day for offering sacrifice.

23. Birthday of Ma-ming, *Ma-ming-wang tan* 馬鳴王誕. The Buddhist patriarch *Asvagosha* (4), founder of the Mahayana school, *Ta-sheng* 大乘. — Birthday of the God of Fire, *Hwo-shen sheng-tan* 火神聖誕. Said to have been originally *Lo-hsüen* 羅宣, a Taoist Sage and supporter of the *Yin* 殷 dynasty.

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(1) A Taoist divinity, who presides over the Eastern summit of the *T'ai-shan* 泰山, and is said to be also the "god of happiness", *Fuh-shen* 福神. Chavannes. Le T'ai-chan. p. 94.

(2) See above. First month, 5th day. p. 566. — Second month, 1st day. p. 570. — Second month, 9th day. p. 571. — Second month, 19th day. p. 573.

(3) *Lüh* 律, a standard tube in ancient music *Lü* 呂, the tones in music. Hence the "god of music". Williams. Dictionary of the Chinese Language.

(4) *Asvagosha,* explained in Chinese by a "neighing horse". Born in Benares, he was the 12th Buddhist patriarch, and a noted antagonist of Brahminism. He died about A.D. 100. Eitel. Sanscrit-Chinese Dictionary. p. 16.

24. Birthday of the Taoist genius Wang-ling-kwan, *Wang-ling-kwan sheng-tan* 王靈官聖誕. — Festival of the god of horses, *Ma-shen sheng-tan* 馬神聖誕. — Birthday of Kwan-ti, the God of War (according to the Imperial Calendar), *Kwan-ti-kün sheng-tan* 關帝君聖誕 (1). — Birthday of the Taoist God of Thunder, *Lei-tsu sheng-tan* 雷祖聖誕. Husbandmen and eating-house keepers enjoy the day, begging the god to spare the crops and thus protect their business.

25. Birthday of the three brothers, genii of peace and concord, *Hwo-hoh Chang-liu-sien tan* 和合張柳仙誕. — Birthday of the heavenly genius Sin, President of the Ministry of the Thunderbolt, *Sin-t'ien-wang sheng-tan* 辛天王聖誕. On this date, and on all others designated by the cyclic character *Sin* 辛, abstinence is to be kept in order to obtain that crops be protected from thunder (2).

26. Birthday of the Immortal Eul-lang, nephew of the Pearly Emperor, *Yuh-hwang* 玉皇, supreme God of the Taoist sect, *Eul-lang chen-kün sheng-tan* 二郎眞君聖誕. — Festival of the Taoist genius Ts'ing-liang, *Ts'ing-liang-sien* 淸凉仙.

27. Lucky day for agricultural labours and travelling.

28. Lucky day for adopting children.

29. Birthday of the Taoist genius, who helps heaven's axis *(the star Dubhe in Ursa Major), T'ien-ch'u tso-siang chen-kün sheng-tan* 天樞左相眞君聖誕 (3). Said to be *Han-sheng* 韓昇, minister in the last days of the *Yin* 殷 dynasty, and deified as god of the Great Bear.

30. Lucky day for offering sacrifice.

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(1) See above. Second month, 15th day. p. 572 — Fifth month, 13th day. p. 586.

(2) See on this abstinence. Chinese Superstitions. Vol. IV. p. 453.

(3) *T'ien* 天, heaven *Ch'u* 樞, a centre, an axis, that on which a thing hinges. Hence "heaven's pivot or axis". This genius is said to help it as assistant or coadjutor. Williams. Dictionary of the Chinese Language.

Seventh month.

This month is devoted to the worship of the dead, and sacrifices are offered to hungry ghosts.

1. Birthday of Lao-tze (1), mystic philosopher and founder of the Taoist system, *T'ai-shang Lao-kün sheng-tan* 太上老君聖誕 (Imperial Calendar). — Abstinence in honour of Earth's ruler (2nd of the "Three Principles"), *Ti-kwan* 地官, from the 1st to the 15th of the present month (2).
2. Lucky day for burning incense and visiting one's friends.
3. Lucky day for erecting the framework of a house, and for beginning one's studies.
4. Lucky day for offering sacrifice, or signing a marriage contract.
5. Another lucky day for worshipping the gods.
6. An unlucky day in general; no work should be undertaken, *Puh-tsiang* 不將.
7. Festival of one of the five Taoist sacrifices, *Tao-teh lah-chi ch'en* 道德臘之辰 (3). — Anniversary of the day in which the Western Royal Mother appeared to the emperor *Wu-ti* 武帝 (B.C. 140-86), of the Former Han dynasty, *Ts'ien-Han* 前漢, *Si-wang-mu chi* 西王母至. — Birthday of Kw'ei-sing, the God of Literature (Imperial Calendar), *Kw'ei-sing sheng-tan* 魁星聖誕 (4). — The Taoist genius Wang Tze-k'iao 王子喬, having scaled the *Keu-shan* 緱山, ascends to heaven riding on a white stork, *Wang Tze-k'iao chen-jen keu-shan sheng-t'ien* 王子喬眞人緱山乘天. — The Taoist genius

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(1) See above. Second month, 15th day. p. 572.

(2) See on this abstinence. Chinese Superstitions. Vol. IV. p. 451.

(3) *Lah* 臘, a Taoist sacrifice offered to Heaven after the winter solstice, and to the Earth on the fifth of the fifth moon. Williams. Dictionary of the Chinese Language. — Chinese Superstitions. Vol. V. p. 565 and 585.

(4) See above. Second month, 9th day. p. 571.

T'ao Ngan-kung rides off to immortality astride on a red dragon, *T'ao Ngan-kung k'i-lung sheng-t'ien* 陶安公騎龍昇天. — The Cow-herd and Spinning Damsel cross the Milky Way and meet, *K'ien-niu ts'ih-sih hoh Chih-nü* 牽牛七夕合織女 (1). — Festival of the Taoist Lady of the Great Bear, *Teu-mu-yuen-kün* 斗母元君.

8. Lucky day for inviting a tailor to cut clothes.

9. Unlucky day for starting on a journey.

10. Lucky day for taking a bath.

11. Lucky day for performing a marriage ceremony, or erecting the framework of a building.

12. Birthday of the Taoist genius Chang-ch'un, *Chang-ch'un chen-jen tan* 長春眞人誕. He was a native of *Tengchow-fu* 登州府, in *Shantung* 山東, and lived in the time of the *Yuen* 元, or Mongol dynasty.

13. Birthday of the General named the "White horse", *Peh-ma tsiang-kün sheng-jeh* 白馬將軍生日. — Birthday of the Bodhissatva Ta-shi-chi (the Hindu god *Mahastama* or *Mahastamaprapta,* i.e., he who has obtained great strength), *Ta-shi-chi p'u-sah sheng-tan* 大勢至菩薩 (2). In China, he is generally found in a triad to the right of *Amitabha,* while *Kwan-yin* 觀音, the Goddess of Mercy, is on the left.

14. Lucky day for visiting one's friends.

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(1) *Kien-niu* 牽牛, literally the "Cow-herd", a group of stars comprising Aquila and others East of the Milky Way. *Chih-nü* 織女, the "Spinning damsel", *a* Lyrae. These stars are said to be separated all the year round, except on the 7th night of the 7th month, when they cross over the Milky Way and meet. A romantic legend invented by *Hwai Nan-tze* 淮南子. Mayers. Chinese Reader's Manual. p. 97.

(2) *Mahastama,* a Dhyani-Bodhissatva, identified by some with *Maudgalyayana,* the right-hand disciple of Buddha. In Japan, he is looked upon as the manifestation of the wisdom of *Amida.* Edkins. Chinese Buddhism. p. 209. — Eitel. Sanscrit-Chinese Dictionary. p. 67. — Getty. The Gods of Northern Buddhism. p. 100.

15. Festival in honour of the second of the Three Taoist Principles, *Chung-yuen ti-kwan sheng-tan* 中元帝官聖誕 (1).—Birthday of the Mother of the Three Principles, *San-kwan sheng-mu tan* 三官聖母誕. — Birthday of the Taoist genius Ling-tsi, *Ling-tsi chen-kün tan* 靈濟眞君誕. A native of *Wu-ling* 武陵, and whose family name was *Chang-puh* 張渤. — Sacrifice to hungry ghosts, *Yü-lan hwui* 盂蘭會 (2), (transliteration of the Sanscrit *Ulamba*, i.e., enduring great anguish).

16. End of Summer, *Kiai-hsia* 解夏. — Unlucky day for agricultural work, or starting on a journey.

17. Storm of the meeting of the gods, *Shen-jan kiao-hwui-pao* 神然交會暴.

18. Birthday of the Royal Mother, the Fairy Queen of the West, *Wang-mu niang-niang sheng-tan* 王母娘娘聖誕 (3).

19. Birthday of the god who presides over the year, and controls births and deaths, *Tang-nien t'ai-sui-tan* 當年太歲誕. There are 60 ruling deities, one for each year of the cycle.

20. Lucky day in general.

21. Birthday of the Buddhist patriarch P'u-ngan, *P'u-ngan tsu-shi sheng-tan* 普庵祖師聖誕. He lived in the time of the

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(1) See above. First month, 15th day. p. 567. note 1.

(2) The feeding of hungry ghosts is said to have been instituted by Sakyamuni himself, who directed *Moginlin*, one of his disciples, to make offerings for the benefit of his mother, who was reborn in this state of existence. The original hungry ghosts were, therefore, Hindu *Pretas*. In China, the hungry ghosts are the spirits of the dead, especially ancestors. Buddhists are appealed to on behalf of the dead, who have no descendants to worship them, and feed them by sacrifices. Edkins. Chinese Buddhism. p. 268.—Eitel adds: this Hindu ceremony was brought to China by *Amogha*, about A.D. 733. Engrafted upon the native ancestral worship, it obtained immense popularity, and is nowadays practised by all sects, Confucianists, Taoists and Buddhists. Food and fruit are offered to the dead, and paper clothes burnt for the benefit of those who have been drowned, all according to an elaborate ritual. Eitel. Sanscrit-Chinese Dictionary. p. 155 *(Ulamba)*.

(3) See Chinese Superstitions. Vol. III. p. 258. — Vol. V. p. 587. note 5.

Sung 宋 dynasty. — Birthday of the Taoist genius T'ang, *T'ang chen-kün sheng-tan* 唐眞君聖誕.

22. Festival of the god who increases happiness and riches, *Tseng fuh-ts'ai-shen sheng-tan* 增福財神聖誕. One of the minor deities of *T'ai-shan* 泰山.

23. Birthday of the chief Taoist genius who supports heaven's axis, *T'ien-ch'u shang-siang chen-kün sheng-tan* 天樞上相眞君聖誕. His family name was *Chu Koh-liang* 諸葛亮, or *K'ung-ming* 孔明.

24. Birthday of the local City God, *Tu-ch'eng-hwang tan* 都城隍誕. — Birthday of the Taoist genius Ngan-k'i, *Tien-sien-tan* 奠仙誕. He was a native of *Kwangchow-fu* (Canton) 廣州府.

25. Birthday of the Buddhist patriarch Lung-shu *(Nagarjuna)*, *Lung-shu ta-wang tan* 龍樹大王誕 (1).

26. An unlucky day.

27. Sacrifice to the god of Wind and Rain, in the time of the *T'ang* 唐 dynasty, *Tsi-fung-yü-shen* 祭風雨神. — Lucky day for sending a child to school.

28. Lucky day for engaging a servant.

29. Lucky day for the entering of officials into office.

30. Birthday of the Bodhissatva Ti-tsang-wang (the Hindu god *Yama)*, *Ti-tsang-wang sheng-tan* 地藏王聖誕 (2). This month is brought to a close by the festival of the God of Hades.

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(1) *Nagarjuna.* In Chinese "*Lung-shu*" 龍樹, i.e., the Arguna or dragon-tree. He is the 14th Buddhist patriarch, and author of the "one hundred discourses", one of the most noted of the Buddhist *Shustras.* His special characteristic is a sophistic nihilism, which admits practically of no ascertained truth whatsoever. Edkins. Chinese Buddhism. p. 210. — Eitel. Sanscrit-Chinese Dictionary. p. 80.

(2) *Yama,* the Hindu god of the dead, and king of the demons, *Kwei* 鬼, in Hades. The common people all expect to meet him after death, and be judged by him with the strictest impartiality. They believe that he fixes the hour of dissolution, and that the decision once made, nothing can alter or postpone it. This is the most remarkable example of the influence of Hindu mythology on the popular mind of China. Edkins. Chinese Buddhism. p. 219 (Hindu gods). — See also above. Third month, 8th day. p. 576.

Eighth month.

1. Birthday of the Taoist genius Hsü. *Hsü chen-kün sheng-tan* 許眞君聖誕. He was a native of *Nanch'ang-fu* 南昌府, in *Kiangsi* 江西, and bore the family name of *Sun* 遜. — Festival of the Golden Armour Worthy (Taoist), *Kin-kiah shen-kün tan* 金甲神君誕.

2. Lucky day for cleaning up a house.

3. Birthday of the God of the Kitchen, *Tsao-kün sheng-tan* 灶君聖誕 (1). Also known as *Tsao-shen* 灶神, *Tsao-wang* 灶王, and *Chang-tan* 長單, i.e., he who makes out a bill. — Festival of the descent of the Great Bear, *Peh-teu hsia-kiang tan* 北斗下降誕. Abstinence in honour of the "God of the North Pole" is observed on the 3rd and 7th of every month.

4. Lucky day for offering sacrifice, or taking a bath.

5. Birthday of the Ruler of the Thunderbolt, *Lei-sheng-ta-ti sheng-tan* 雷聲大帝聖誕.

6. Lucky day for performing marriage ceremonies, or arranging betrothals. — Death of *Hwei-yuen* 慧遠, founder of the *Tsing-t'u* 浄土, (Pure Land) School. He was a native of *Shansi* 山

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(1) *Tsaō-kün* 灶君, or the "Kitchen god". One of the peculiar institutions of China borrowed from Taoism. The image of this god is found in every family, and he is worshipped with incense, candles and offerings on the 1st and 15th of every month, on the occurrence of the great festivals in the 5th month, in the middle of the 8th month, at the winter solstice and at the New Year. The Chinese believe that at the end of the year he ascends to heaven and reports to the Pearly Emperor, *Yuh-hwang* 玉皇, on the conduct of the members of the family. He is thus a kind of spy in the service of the above god, though professedly he only presides over the kitchen. Many silly devices are adopted on this occasion for the purpose of bribing him, among others that of placing balls of glutinous rice in his mouth, and thus sealing up his lips. He descends again on the 4th day of the New Year, and recommences his honorary functions of presiding over the kitchen and family life. Doolittle. Social Life of the Chinese. Vol. II. p. 81-83. — Edkins. Chinese Buddhism. p. 207.

西, and lived in the time of the *Tsin* 晉 dynasty, (4th century).

7. Unlucky day for removing to a new house, or engaging in agricultural pursuits.

8. An unlucky day in general.

9. Still another unlucky day.

10. Birthday of the God of the Northern Mountain, *(Heng-shan* 恒 山, in *Shansi* 山 西), *Peh-yoh ta-ti sheng-tan* 北 嶽 大 帝 聖 誕. A posthumous title given to *Tsui-ying* 崔 英, a General who died in the struggle of the *Yin* 殷 and *Chow* 周 dynasties.

11. Unlucky day. No trees should be transplanted.

12. Birthday of one of the five evil spirits who cause various diseases in children, *Si-fang wu-tao sheng-tan* 西 方 五 道 聖 誕. The spirit worshipped on this date occupies the West (1).

13. Lucky day for calling in a barber, but unlucky for all kinds of needle-work.

14. Storm of Kalanta Buddha, *Kia-lan-pao* 伽 藍 暴 (2).

15. Festival of Mid-Autumn, *Chung-tsiu-tsieh* 中 秋 節. — Birthday of the Goddess of the Great Bear, *Teu-mu yuen-kün tan* 斗 姆 元 君 誕 (3). — Sacrifice to the Moon, *T'ai-yin chao-yuen-chi ch'en* 太 陰 朝 元 之 辰. The ground for this observance is that this day is according to national tradition the Moon's birthday. Soldiers fire off a volley at its rising. In the evenning, moon-cakes, *Yueh-ping* 月 餅, are eaten together with taros, *Yü-tze* 芋 子 (4), and water-caltrops, *Ling-kioh* 菱 角.

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(1) See above. Third month, 12th day. p. 577. note 1.

(2) *Kalanta Buddha.* A Chinese name for Buddha, so-called from a park or bamboo grove *(Kalanta Venuvana)*, which Bimbasara offered to Sakyamuni, and upon which he built a *Vihara* (monastery) for the monks. Eitel. Handbook of Chinese Buddhism. p. 52.

(3) See above. First month, 15th day. p. 568. Second month, 29th day.

(4) *Yü-tze* 芋 子, the taro, an edible tuber *(Arum esculentum).* The eating of this fruit is supposed to strengthen the eyesight; others say it prevents transmigration. The connection between either result and the eating of the fruit does not seem very manifest. Doolittle. Social Life of the Chinese. Vol. II. p. 35.

On a small table placed beside the door, offerings are laid out. During the night pious devotees keep watch and offer incense.

16. An unlucky day for starting on a journey, or engaging in agricultural work. — Birthday of General Chu, a Taoist warrior born in the *K'uen-lun* 崑崙 mountains, *Chu Yuen-shwai tan* 朱元帥誕.

17. Lucky day for repairing roads.

18. Festival of several Immortals, lovers of the wine-cup, *Tsiu-sien tan* 酒仙誕. Principal among them were *Tu-k'ang* 杜康, the inventor of wine; *Liu-ling* 劉伶, poet and wine-bibber (1); *Li T'ai-peh* 李太白, one of China's famous poets (2). The last two tumbled into the water when drunk, and were drowned.

19. Unlucky day for starting on a journey, or removing to a new house.

20. A very unlucky day, people being even exposed to danger of death, *Wang-wang* 往亡.

21. Storm caused by the meeting of the gods of waters and springs, *Lung-shen ta-hwui pao* 龍神大會暴. A general term for the ruling powers of Nature and their worship.

22. Birthday of Jan-teng, the ancient Buddha of Brilliant Light *(Dipamkara), Jan-teng-fuh sheng-tan* 燃燈佛聖誕. A fictitious Buddha, who received Sakyamuni as his disciple, and foretold he would in a subsequent kalpa become Buddha. In

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(1) *Liu-ling* 劉伶. Third century A.D. He was a hard drinker, and wished to be always accompanied by a servant with wine, and another with a spade, so that he might be buried where he fell. Giles. Chinese Biographical Dictionary. p. 511.

(2) *Li T'ai-peh* 李太白. A.D. 699-762. A poet, distinguished for his erratic genius and romantic career. Leading a wandering life, he celebrated in continual flights of verse the enjoyment of the wine-cup, and the beauties of Nature in the various localities he visited. He was finally drowned near *Nan-king* 南京, from leaning one night over the edge of a boat in a drunken effort to embrace the reflection of the moon. Giles. Chinese Biographical Dictionary. p. 456.

modern Chinese temples, his image is placed behind that of *Jü-lai* 如來. He is generally covered with a number of little oil-lamps which burn in his honour. They usually number 108, the number of divisions of Buddha's sacred foot (1). — Birthday of the Taoist genius Kwoh sheng-wang, *Kwoh sheng-wang tan* 郭聖王誕. Specially worshipped in *Fokien* 福建.

23. Birthday of Chang-fei, also known as *Yih-teh* 翼德, *Chang-fei sheng-tan* 張飛聖誕 (2). One of the heroes of the time of the "Three Kingdoms", *San-kwoh* 三國 (A.D. 221-265). — Birthday of General T'ien, patron of play-actors and sport generally, *T'ien-yuen-shwai tan* 田元帥誕.

24. Lucky day in general, except for agricultural labour. — Sprinkling of mare's milk, *Sha-ma-nai-tze* 灑馬奶子. A custom of the *Yuen* 元, or Mongol dynasty. During the ceremony, heaven and the first ancestor, Genghis Khan, were worshipped (3).

25. Birthday of *Hsü-kai* 徐蓋, Minister in the time of the *Yin* 殷 dynasty, and subsequently deified as the genius of the Sun, *T'ai-yang-sing kün sheng-tan* 太陽星君聖誕 (4).

26. Lucky day for calling in a barber, or taking a bath.—Anniversary of the apparition of the star of longevity, *Show-sing hsien* 壽星現. Abstinence kept on this day by the Taoists.

27. Birthday of Confucius, China's great philosopher and moralist, *K'ung-tze sien-shi sheng-tan* 孔子先師聖誕. Ceremonies

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(1) See above. First month, 6th day. p. 566.—Edkins. Chinese Buddhism, p. 12 and 210.

(2) *Chang-fei* 張飛. Bosom friend of *Kwan-yü* 關羽 and *Liu-pei* 劉備, with whom he cast in his lot in the time of the "Three Kingdoms". He perished at length, after performing many heroic deeds, by the hand of an assassin named *Fan-kiang* 范彊. Mayers. Chinese Reader's Manual. p. 3.—Chinese Superstitions. Vol. V. p. 497, notes 2 and 3.

(3) See T. Richard. Calendar of the Gods. p. 23.

(4) See on the Sun-god and worship of the Sun. Chinese Superstitions. Vol. V. p. 518-523.

are performed by the local officials, in all walled cities in which it is customary throughout China to have a Confucian temple (1).

28. Lucky day for worshipping or taking a bath.—Sacrifice to the god of horses, *Tsi-ma shen* 祭 馬 神 (2).

29. Lucky day for repairing roads, and also for taking a bath.

30. Taoist worship of the Moon. Devotees sit up all night and burn incense, *Yeh-hsiang* 夜 香.

Ninth month.

1. The God of the Southern constellation descends to control the death of mortals, *Nan-kih hsia-kiang-chi ch'en* 南 極 下 降 之 辰. From the 1st to the 9th, the nine genii of the Polar Star visit the earth. Abstinence observed in their honour is most meritorious.

2. Lucky day for taking a bath. — Taoists worship the Eternal, the divine Essence, *Ch'ao-chen* 朝 眞 (3).

3. Birthday of the god of epidemics and plague, *Wu-wen sheng-tan* 五 瘟 聖 誕. He was originally a Taoist hermit called *Lü-yoh* 呂 岳.

4. Lucky day for pulling down old walls, but unfavourable for starting on a journey.

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(1) Confucius, *K'ung-tze* 孔 子. B.C. 551-479. The Imperial Government gave no recognition of his merit until nearly 300 years after his death. From that time every new dynasty paid respect to his memory. At the present day ceremonies are performed in his temple twice every year by local officials. The revolution of 1911 gave a set-back to his worship, but in 1914, the President of the Republic, *Yuan Shi-kai* 袁 世 凱, re-established the celebration of his birthday, and urged to pay him the customary honours of past days. Encyclopædia Sinica. p. 128.

(2) See above. Second month, 22th day. p. 573 note 4.

(3) *Ch'ao* 朝, to pay homage, to worship. *Chen* 眞, among Taoists, it means divinity, immortality, essence, true, real. Williams. Dictionary of the Chinese Language.

5. Unlucky day for travelling or sewing, but favourable for paying visits.

6. State sacrifice to heaven in the time of the *Sung* 宋 dynasty, *Sz'e-ming-t'ang* 祀明堂. Fixed by the emperor *Jen-tsung* 仁宗, A.D. 1040.—Lucky day for entering upon official duties, or sending a boy to school.

7. Lucky day for engaging in hunting or sport.

8. Ch'eng Kün-yiu becomes an Immortal, *Ch'eng Kün-yiu sheng-sien* 程君友昇仙. — Lucky day for adopting a child, or engaging in commercial pursuits.

9. Birthday of the Taoist Goddess supposed to reside in the Dipper, *Teu-mu yuen-kün sheng-tan* 斗姆元君聖誕 (1). — Worship of heaven in the 1st year of the *Kin* 金, or Golden Tartars, and yearly afterwards, *Pai-t'ien* 拜天. — Chang Tao-ling, aged 123 years, ascends to heaven together with his wife, from the peak Yun-fung-t'ai, *Chang Tao-ling yun-fung-t'ai sheng-t'ien* 張道陵雲風臺昇天 (2). — Anniversary of the apotheosis of Kwan-ti, the God of War, *Kwan-ti fei-sheng* 關帝飛升. — The Taoist General Chen-wu ascends to heaven, *Chen-wu sheng-t'ien* 眞武昇天. Said by some to be the God of the Sombre Heavens, or the North Pole. — The double-odd festival, or 9th day of the 9th moon, *Ch'ung-yang tsieh* 重陽節 (3). The kite-flying season opens on this day (4). — Birthday of Hao-li, *Hao-li*

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(1) See above. First month, 15th day. p. 567.—Second month, 29th day. p. 575.

(2) See on *Chang Tao-ling* 張道陵. First month, 15th day. p. 567. — Third month, 15th day. p. 577. — Fifth month, 18th day. p. 587.

(3) *Ch'ung* 重, to double, to repeat. *Yang* 陽, the superior of the dual powers, the active principle in Nature represented by odd numbers, according to the theory of the *Yih-king* 易經, or Classic of Changes. Hence the "double-odd festival". Williams. Dictionary of the Chinese Language.

(4) Chinese in great numbers repair to the hills, and indulge in this national pastime. Generally a petty mandarin and a large staff of policemen are also present for the purpose of keeping the peace, and quelling disturbances, should any arise. Doolittle. Social Life of the Chinese. Vol. II. p. 71.

sheng-tan 蒿 重 聖 誕. This is a hillock at the foot of *T'ai-shan* 泰 山, where all departed souls are gathered together; the Elysian fields of the Taoists (1). — Birthday of the Taoist ruler of Hades, *Fung-tu ta-ti sheng-tan* 酆 都 大 帝 聖 誕 (2).— Festival of the two Immortals, Yang and Koh, *Yang-koh eul-sien sheng-tan* 楊 葛 二 仙 聖 誕.

10. An unlucky day in general.

11. Birthday of Yen-tze, kinsman and favourite disciple of Confucius, *Yen-tze-fuh sheng-tan* 顏 子 復 聖 誕 (3).

12. Lucky day for worshipping the gods.

13. Lucky day for offering sacrifice, but unfavourable for agricultural work.

14. Unlucky day for removing to a new house, travelling or engaging in agricultural work.

15. Birthday of the philosopher Chu-hsi, *Chu-fu-tze sheng-tan* 朱 夫 子 聖 誕 (4).

16. Birthday of the god of looms, *Ki-shen-tan* 機 神 誕.

17. Birthday of one of the four demon-kings *(Deva-rajas),* who guard the 4 quarters of the world against *Asuras* (monsters), *Kin-lung sze-ta-wang sheng-tan* 金 龍 四 大 王 聖 誕. — Birthday of the Taoist genius Hung-ngen, *Hung-ngen chen-*

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(1) See Chavannes. Le T'ai-chan. p. 13 and 107.

(2) *Fung-tu* 酆 都 in Taoist lore means the underworld, where the souls of the dead are judged. The ruler of this sombre realm is helped by 10 subordinate kings, who preside each over a court of Hades. All this doctrine is largely borrowed from Buddhism. Chavannes. Le T'ai-chan. p. 95.

(3) *Yen-tze* 顏 子. B.C. 514-483. At the age of 29, his hair had grown white, and he died at 32. He surpassed in wisdom and quick perception all the disciples of the Master. He ranks first among the "Four Assessors" in Confucian temples. Mayers. Chinese Reader's Manual. p. 276.

(4) *Chu-hsi* 朱 熹. A.D. 1130-1200. The most famous among the later expounders of the Confucian system. His commentaries have formed for centuries the recognized standard of orthodoxy, but within the last 150 years, critics have vigorously impugned the doctrines of his school. Mayers. Chinese Reader's Manual. p. 26.

kün sheng-tan 洪恩眞君聖誕. The Imperial Calendar states that his family name was *Koh* 葛.

18. Festival of the Taoist genius Koh-hung, who continued the work of *Ts'ang-hsieh* 倉頡, the reputed inventor of writing, *Koh-hung chen-kün tan* 葛洪眞君誕.

19. Apotheosis of Kwan-yin, the Goddess of Mercy, *Kwan-yin p'u-sah fei-sheng* 觀音菩薩飛升 (1).

20. Lucky day for all kinds of labour in general.

21. Lucky day for calling in a barber, taking a bath, or cleaning up a house.

22. Lucky day in general, especially for paying visits to relatives.

23. Anniversary of the day in which Kwan-yin appeared in the Hwa-yen Sea, *Kwan-yin hwa-yen hsien* 觀音華嚴現. — Birthday of the Taoist genius Sah, *Sah chen-jen tan* 薩眞人誕. Originally a native of *Si-ho* 西河, in *Szech'wan* 四川.

24. An unlucky day for removing to a new house.

25. Festival of the city god of Hwo Chow, in *Nganhwei* 安徽, *Hwo Chow ch'eng-hwang hwui* 和州城隍會 (2).

26. Unlucky day for removing to a new house, or starting on a journey.

27. Birthday of the Taoist genius Ts'ing-yuen, *Ts'ing-yuen chen-jen tan* 清源眞人誕. — Storm of cold wind, *Ling-fung sin-pao* 冷風信暴.

28. Birthday of the god who protects from fire, *Hwa-kwang tan* 華光誕 (3). Formerly, he was a necromancer named *Ma-ling*

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(1) See on *Kwan-yin* 觀音. Second month, 19th day. p. 573. note 1.

(2) Every walled city in China has its municipal temple and city god, to whom worship is offered by the officials and people. Williams. Dictionary of the Chinese Language.—Chinese Superstitions. Vol. V. p. 494. note 2.

(3) *Hwa-kwang* 華光, the god of fire. At Canton, he is called the "Effulgent Great Emperor", *Hwa-kwang ta-ti* 華光大帝, and is worshipped with great pomp. Williams. Dictionary of the Chinese Language.

馬靈. — Birthday of the Taoist General Ma, *Ma yuen-shwai sheng-tan* 馬元帥聖誕.

29. Lucky day for preparing bedding and bed covers.

30. Birthday of Buddha of the Crystal Sea *(Vaidurya), Liu-li kwang-wang-fuh sheng-tan* 琉璃光王佛聖誕. Identified with the healing Bodhissatva *Yoh-shi-fuh* 藥師佛, who governs the Eastern world (1).

Tenth month.

1. Day of sacrifice annually offered by the people, *Min-sui-lah-chi ch'en* 民歲臘之辰 (2). Taoist day of atonement and propitiation. — Birthday of the great ruler of the East (Jupiter), *Tung-hwang ta-ti sheng-tan* 東皇大帝聖誕. — Festival of the Taoist genius Chow, *Chow chen-kün sheng-tan* 周眞君聖誕. — Abstinence in honour of the third of the "Three Principles", *San-yuen* 三元, the ruler of water, kept from the 1st to the 15th of the month (3).

2. Birthday of General Ku, *Ku ta-tsiang-kün tan* 固大將軍誕. Originally a native of *Shantung* 山東. — Lucky day for worshipping, but unfavourable for starting on a journey.

3. Meeting of all the dragons who guard the four seas, *Lung-tsü-jeh* 龍聚日. — Birthday of the three brothers Mao (4), who became genii on the same day, *Mao san-ti chen-kün sheng-tan*

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(1) See above. Fourth month, 28th day. p. 583.

(2) One of the great festivals of the Taoists to propitiate evil spirits, and thus obtain forgiveness and prolongation of life. T. Richard. Calendar of the Gods. p. 29.

(3) See on this abstinence. Chinese Superstitions. Vol. IV. p. 451. note 3. — Vol. V. Seventh month, 1st day. p. 593.

(4) Reputed to be the three sons of the God of *T'ai-shan* 泰山. The eldest is named *Mao-ying* 茅盈, the second *Mao-ku* 茅固, and the third *Mao Ping-ling* 茅炳靈. Historically, they are said to have lived B.C. 149-144, in the time of the *Han* 漢 dynasty. Chavannes. Le T'ai-chan. p. 144. — Chinese Superstitions. Vol. V. Third month, 18th day. p. 578.

茅三第眞君聖誕. — Birthday of Ngan-kung, *Ngan-kung sheng-tan* 晏公聖誕.

4. Anniversary of the apparition of ten Immortals, *Shih-chen-hsien* 十眞現. — An unlucky day in general.

5. Birthday of Tah-mo (the Hindu patriarch *Bodhidharma), Tah-mo tsu-shi sheng-tan* 達摩祖師聖誕 (1).

6. Birthday of the five rulers, who preside over the five sacred mountains of China, *T'ien-ts'ao-chu-sze wu-yoh wu-ti sheng-tan* 天曹諸司五嶽五帝聖誕.

7. Unlucky day for removing to a new house, or starting on a journey.

8. Extraordinary merit acquired by setting free some living animal on this day, 此日放生一個,有千萬功德. On the contrary, every act committed against this Buddhist precept is most grievous (2).

9. A lucky day for all undertakings in general. — The Hanlin doctor Chang-yü snatches a white-horn cup from fairy-foxes, A.D. 818, *Peh-kioh-ts'ien* 白角錢.

10. Birthday of the King of the Western heavens, *Si-t'ien-wang kiang* 西天王降. — Lucky day for fishing, hunting, paying visits, or calling in a barber.

11. Lucky day for pulling down old houses and walls, or calling in a doctor.

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(1) *Bodhidharma*. The 28th Indian and 1st Chinese patriarch. He reached China A.D. 520, and after a short stay at Canton, proceeded to *Nan-king* 南京, where the Emperor *Wu-ti* 武帝 held his court. Later on, he went to *Loh-yang* 洛陽, and there sat in silent meditation for 9 years, hence the Chinese have called him the "wall-gazing Brahman". He represents the contemplative and mystic school of Buddhism. The date of his death is about A.D. 529. His body rests in the *Pao-kwang-sze* 寶光寺, 2 miles west of Canton. Eitel. Handbook of Chinese Buddhism. p. 28. — Edkins. Chinese Buddhism, p. 100-102.

(2) See on this Buddhist doctrine of setting free living animals. Chinese Superstitions. Vol. IV. p. 445.

12. Lucky day for performing a marriage ceremony, a burial, or removing to a new house.

13. The stone-mortar may be prepared for thrashing rice.

14. Unlucky day for travelling, or engaging in agricultural work.

15. Third of the three festivals in honour of the "Three Principles" (the Taoist god of water), *Hsia-yuen shui-kwan sheng-tan* 下元水官聖誕 (1). — Birthday of General Wen, *Wen-yuen-shwai tan* 溫元帥誕. One of the petty gods of *T'ai-shan* 泰山. — Festival of a subordinate smallpox god, *Teu-shen Liu-shi-cheh tan* 痘神劉使者誕 (2). Originally *Yü Peh-lung* 余北龍, a minister in the last days of the *Yin* 殷 dynasty, who, with his five sons, lost their lives in its cause. — Birthday of a goddess of smallpox, *Ch'wang-t'eu hwa-kung-tze tan* 床頭花公姿誕. She is worshipped under the bed for the protection of children (3). — Commencement of winter, *Lih-tung* 立冬.

16. Birthday of P'an-ku, reputed to be the first man, and born from the waters of the ocean, *P'an-ku shui-sheng* 盤古水生 (4). — Festival of the Wu-shan goddess, worshipped by husband and wife, *Wu-shan niang-niang tan* 巫山娘娘誕. — Lucky day for offering sacrifice, but unfavourable for starting on a journey.

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(1) See above. First month, 15th day. p. 567. note 1. Seventh month, 15th day. p. 595.

(2) *Teu-shen* 痘神, the god of smallpox.—*Shi-cheh* 使者, one who is sent or commissioned, hence an "inferior or subordinate smallpox god". Williams. Dictionary of the Chinese Language.

(3) See T. Richard. Calendar of the Gods. p. 30.

(4) *P'an-ku* 盤古. A mythical being alleged to have been evolved out of the primitive Chaos. The great Monad separated into the *Yin* 陰 and *Yang* 陽 (the dark and bright principles), and these again subdividing, from the interaction of the 4, P'an-ku was produced. His chief function seems to have been the organization of cosmic matter. Compilers of legends have improved on this idea with marvellous and grotesque embellishments (as the human race arose from the parasites which infested his body). Mayers. Chinese Reader's Manual. p. 173. — Giles. Chinese Biographical Dictionary. p. 613.

17. Unlucky day for travelling, and for all kinds of needle-work.

18. Lucky day for entering upon official duties.

19. Assembly of the 500 Lohans (1) to preach the law, *Sze-king-jeh* 食經日. — Lucky day for fishing or angling.

20. Birthday of Hsü-ts'ing, 30th successor of the "Heavenly Master", *Chang Tao-ling* 張道陵 (2), *Hsü-ts'ing t'ien-shi sheng-tan* 虛淸天師聖誕. He made some pills of immortality and ascended to heaven in full noonday. His dog and fowls happening to eat some, they also entered heaven with their master. — The god of *T'ai-shan* 泰山 visits the assembly of the gods. — Storm of the meeting of the gods, *Pao* 暴.

21. Lucky day for calling in a barber, cleaning up a house, or taking a bath. — Feast of happiness, when the emperor *Chen-tsung* 眞宗 visited the temples and pronounced forgiveness on all his subjects, A.D. 1013, *Yin-fuh-yen* 飮福宴.

22. Lucky day for performing a marriage ceremony.

23. Lucky day for visiting relatives and friends.

24. Lucky day for offering sacrifice, or taking a bath, but unfavourable for removing to a new house.

25. Lucky day, except for starting on a journey.

26. Birthday of the gods who preside over the 5 Sacred Mountains of China, *Wu-yoh ta-ti sheng-tan* 五嶽大帝聖 (3). They all died on the same day, and fell at the hand of the same adversary, *Chang-k'wei* 張奎.

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(1) *Lohans or Arhats.* The immediate disciples of Buddha, supposed to be endowed with great power and act as guardians of the Buddhist doctrine. They are said to number 500. Their images may be seen in large temples occupying a whole room to themselves. Eitel. Handbook of Chinese Buddhism. p. 13. — Hackmann. Buddhism as a Religion. p. 212. — Edkins. Chinese Buddhism. p. 178.

(2) See on *Chang Tao-ling*. Chinese Superstitions. Vol. II. p. 158. note 2. — Vol. V. Fifth month, 18th day. p. 587.

(3) See on these "five sacred mountains". Chinese Superstitions. Vol. IV. p. 331-332.

27. Festival of the ruler of the North Pole, *Peh-kih tze-wei ta-ti sheng-tan* 北極紫微大帝聖誕 (1).

28. An unlucky day in general.

29. Lucky day for taking a bath.

30. Birthday of General Ma, who lived in the time of the "Three Kingdoms", A.D. 221-265, *Ma ta-tsiang-kün sheng-tan* 馬大將軍聖誕.

Eleventh month.

1. Lucky day for sweeping a house, or taking a bath.

2. Lucky day for worshipping the gods, but unfavourable for starting on a journey, or removing to new lodgings.

3. Lucky day for entering upon official duties, performing a marriage ceremony, or building a house.

4. Birthday of Chang the Immortal, who grants children and shoots the heavenly dog, *Chang-sien tan* 張仙誕 (2).

5. Lucky day for offering sacrifice, and visiting parents or friends.

6. Birthday of the Pearly Emperor, Yuh-hwang, chief god of the Taoist sect, *Yuh-hwang ta-ti sheng-tan* 玉皇大帝聖誕 (3). — Festival of the God of the Western Mountain, *Si-yoh-ta-ti sheng-tan* 西嶽大帝聖誕. He was originally a General named *Tsiang-hsiung* 蔣雄, who died fighting at the close of

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(1) *Peh* 北, the north, northern. *Kih* 極, the utmost point, an apex. *Tze-wei* 紫微, the stars in the Dipper. Williams. Dictionary of the Chinese Language.

(2) Chang the Immortal, *Chang-sien* 張仙, a divinity of doubtful origin, extensively worshipped during the *Sung* 宋 dynasty. A.D. 425-479, by women desirous of offspring. Mayers. Chinese Reader's Manual. p. 10. — Chavannes. Le T'ai-chan. p. 151 (張仙廟). — Chinese Superstitions. Vol. I. Illustration 9.

(3) The Pearly Emperor, *Yuh-hwang* 玉皇. In the Taoist pantheon, he corresponds to the Confucian *Shang-ti* 上帝, though he is much more humanised; and the Buddhist *Fuh* 佛, or Sakyamuni. Edkins. Religion in China. p. 112.

the *Yin* 殷 dynasty. — Winter solstice, *Tung-chi* 冬至; also known as *Tung-tsieh* 冬節, *Chang-chi tsieh* 長至節, and observed as one of the popular festivals.

7. Unlucky day, influenced by the moon, *Yueh* 月, or the *Yin* 陰 principle in Nature (1).

8. Lucky day for worshipping the gods, also for planting or felling trees.

9. Lucky day, influenced by the virtue of heaven, *T‘ien-teh* 天德, favourable also for felling trees.

10. Lucky day for offering sacrifice, taking a bath, hunting or sweeping a house.

11. Birthday of the Deva T‘ai-yih, who affords relief in suffering, *T‘ai-yih kiu-k‘u t‘ien-tsun sheng-tan* 太乙救苦天尊聖誕 (2).

12. The *Sung* 宋 dynasty sacrificed to the god of the Yellow River. — An unlucky day, but favourable for taking a bath.

13. An unlucky day in general.

14. Death of *Hsien-chow,* founder of a school bearing his name, and advocating the Mahayana system. — Birthday of the genius who presides over water, *Shui-sien sheng-tan* 水仙聖誕.

15. Lucky day for performing a burial or marriage ceremony, removing to a new house, paying visits, entering upon official duties, engaging in trade, or doing all kinds of needle-work.

16. Neither lucky nor unlucky. Scanty luck.

17. Birthday of O-mi-t‘o-fuh *(Amitabha,* the Buddha of boundless

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(1) The Imperial Almanac formerly indicated for each month, towards what direction one should turn, in order to enjoy the genial influence of heaven or that of the moon. This was especially important whenever a bridal chair started to fetch a bride home. Chinese Superstitions. Vol. IV. p. 399.

(2) *T‘ien* 天, heaven. *Tsun* 尊, respected, honoured, venerated, hence literally "honoured of heaven", or in Buddhist phraseology a "Deva". Williams. Dictionary of the Chinese Language. — Eitel. Handbook of Chinese Buddhism.

light), *O-mi-t'o-fuh sheng-tan* 阿彌陀佛聖誕 (1). — Unlucky day for taking a bath.

18. Lucky day for offering sacrifice.

19. Festival of Kwang t'ien-tze, *Kwang t'ien-tze sheng-tan* 光天子聖誕. — Apparition of the all-merciful and most holy Bodhissatva of the nine Lotus leaves (Kwan-yin), *Ta-tze chi-sheng kiu-lien p'u-sah hsien* 大慈至聖九蓮菩薩現 (2).

20. Lucky day for worshipping the gods.

21. Lucky day for erecting the framework of a building.

22. Lucky day for calling in a barber, or taking a bath.

23. The God of the South Pole descends to earth, *Nan-teu-sing-kün hsia-kiang* 南斗星君下降.—Birthday of the Immortal Chang, who bestows children, *Sung-tze Chang-sien tan* 送子張仙誕 (3).

24. Birthday of the Pearly Dame Liu, *Chu-ma Liu-fu-jen tan* 珠媽劉夫人誕. A popular goddess of smallpox. — Unlucky day for starting on a journey, but favourable for calling in a tailor.

25. Festival of congratulating heaven, *T'ien-k'ing tsieh* 天慶節. Established by the emperor *Chen-tsung* 眞宗, of the Northern Sung, *Peh-Sung* 北宋, dynasty, A.D. 1004. — Death of *Chi-k'ai,* founder of the *T'ien-t'ai* school.

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(1) *Amitabha.* A Dhyani Buddha, invented by the Mahayana School about A.D. 300. Southern Buddhism knows no *Amita* or *Amitaya.* Originally conceived of as impersonal, he acquired prominence especially in the 5th century. It was at this period of Buddhist evolution that the Western Paradise (a substitution for Nirvana, too abstruse for the common people to grasp) was invented. *Amitabha* is to-day the ruler of this so-called blissful land, and hence highly popular among the Chinese. Eitel. Handbook of Chinese Buddhism. p. 6. — Getty. The Gods of Northern Buddhism. p. 38 (Dhyani Buddhas. Amitabha).

(2) See above. First month, 5th day. p. 566. Second month, 19th day. p. 573. Sixth month, 19th day. p. 591.

(3) See above. Eleventh month, 4th day. note 2. p. 609.

26. Festival of the gods who preside over all the points of the compass, *Shih-fang wu-tao tan* 十方五道誕 (1). — Apparition of the goddess Miao, *Miao-ku hsien* 妙姑現. — Birthday of the Taoist genius *Chu-kü.*

27. Lucky day for all kinds of work and enterprise.

28. *Shi Yung-ngo* becomes an Immortal.

29. Festival to Light, the offspring of heaven, *Jeh-kwang t'ien-tze tan* 日光天子誕. — Birthday of one of the Jü-lai Buddhas, *Jü-lai-fuh sheng-tan* 如來佛聖誕 (2).

30. Lucky day for worshipping the gods.

Twelfth month.

1. Assembly of the Eight Taoist genii on the fairy Island of P'eng-lai, *P'eng-lai-hwui* 蓬萊會 (3). — Whosoever recites a *Sutra* on this day will acquire immense merit.

2. All Taoist genii, riding on cranes, assemble at Kü-k'ü-shan, *Chu chen-jen fei-hoh-chi Kü-k'ü-shan* 諸眞人飛鶴至句曲山. A hill 30 miles south of Nanking, and sacred to the three brothers Mao, *San-mao* 三茅 (4).

3. Lucky day for entering upon official duties.

4. Anniversary of Han-yü's journey to one of China's sacred mountains, *Han-yü hsing-yoh* 韓愈行嶽.

5. Anniversary of the day in which *Kao-tsung* 高宗 (A.D.

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(1) North, South, East, West; North-East, South-West, South-East, North-West, zenith and nadir.

(2) See above. Fifth month, 16th day. p. 587.

(3) *P'eng-lai shan* 蓬萊山, fairy-land, a mountain in the Eastern sea, forming part of the Isles of the Genii. Williams. Dictionary of the Chinese Language. — De Groot. The Religious System of China. Vol. VI. p. 954.

(4) *Mao-ying* 茅英, eldest of the three brothers, came to *Kiangsu* 江蘇, B.C. 44, and lived in the *Kü-k'ü* mountain 句曲山, which even to-day is called "*Mao-shan*" 茅山, in memory of his name. In Taoist lore it is reckoned as the 8th of the 36 marvels, and the first of the sacred mountains of the genii. Chavannes. Le T'ai-chan. p. 144.

1127-1163), of the *Sung* 宋 dynasty, bestowed new honorary titles on Confucius.

6. Apparition of six heavenly snakes endowed with supernatural powers.

7. Lucky day for performing a burial ceremony.

8. Anniversary of the sacrifice offered by feudal princes and dukes, *Wang-heu lah-chi-ch'en* 王侯臘之辰. — Birthday of Chang-sün, *Chang-sün sheng-tan* 張巡聖誕. Said to be a faithful minister under the *T'ang* 唐 dynasty (A.D. 620-907). — Anniversary of Sakyamuni's elevation to the rank of Buddha, *Shih-kiah-wen Jü-lai-fuh* 釋伽文如來佛 (1). Whosoever recites a *Sutra* on this day will acquire immense merit. — Festival of the seven precious things *(Saptaratna), Ts'ih-pao-pih* 七寶粥. The monks feast to day on bowls of gruel made of seven precious ingredients, earth-nuts, walnuts, mint etc...

9. Anniversary of Shen-kwang standing in the snow, *Shen-kwang lih-hsüeh* 神光立雪. A man went to study religion under Bodhidharma (2), but the latter sat in silent meditation and taught him nothing. One evening in winter snow fell, and Shen-kwang never moved till the snow was above his knees. At last, he took a sharp knife and cut off his right arm. When Bodhidharma heard this he was convinced of his earnestness, and gave him the name "Divine light standing in the snow". — Lucky day for taking a bath, or cleaning up the house, but unlucky for starting on a journey.

10. Unlucky day, except for worshipping the gods.

11. Another unlucky day, owing to the baneful influence of the moon (3).

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(1) *Sakyamuni* reached perfect enlightenment *(Bodhi)*, or became a Buddha, on the night of the 8th day of the 12th month, B.C. 592. Eitel. Sanscrit-Chinese Dictionary. p. 111. — Edkins. Chinese Buddhism. p. 208.

(2) See on *Bodhidharma*. Chinese Superstitions. Vol. IV. p. 456. note 3. — Vol. V. above. Tenth month, 5th day. p. 606.

(3) See on the influence of the moon. Chinese Superstitions. Vol. IV. p. 399. — Vol. V. p. 610. note 1.

12. Day of receiving numerous blessings, *Peh-fuh-jeh* 百福日.

13. Day in which T'ai-yih worships heaven, *T'ai-yih king-t'ien* 太乙敬天 (1)

14. Festival of the Taoist genius *Hai-yeh-tze.*

15. Festival of the God of the Great Bear, who presides over longevity, *Peh-teu-sing-kün tan* 北斗星君誕. — Lucky day for worshipping the gods.

16. Birthday of the Taoist god of the Southern mountain *(Heng-shan* 衡山, in *Hunan* 湖南), *Nan-yoh ta-ti sheng-tan* 南嶽大帝聖誕 (2). Originally a General named *Tsung-heh-hu* 宗黑虎, who fell in the latter days of the *Yin* 殷 dynasty.

17. Lucky day for offering sacrifice; also for fishing or hunting.

18. Birthday of the Taoist genius *Hwang-yin,* commonly known as the "Old Worthy of the Five Pines", *Wu-sung ku-shi* 五松古士.

19. Lucky day for consulting fortune-tellers.

20. Another festival of the god of mechanics, carpenters and masons, *Lu-pan sien-shi tan* 魯班先師誕 (3).

21. Birthday of the Lord of heavenly doctrine, *T'ien-yiu shang-ti sheng-tan* 天猷上帝聖誕 (4). — Festival of Buddha of Many Jewels (in Sanscrit *Prabhutaratna), To-pao-fuh sheng* 多寶佛生. A fabulous Buddha, who, anxious for the spread of Bud-

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(1) *T'ai-yih* 太乙, a star in Draco, probably Thuban, the Polar star of 4000 years ago; the God of the North Pole. The worship of *T'ai-yih* 太乙 began under *Wu-ti* 武帝 (B.C. 140-86), of the Former Han dynasty, *Ts'ien-Han* 前漢. It was renewed under the *T'ang* 唐 (A.D. 620-907), and especially under the *Yuen* 元, or Mongol dynasty (A.D. 1280-1368). Chavannes. Le T'ai-chan. p. 226.

(2) See on the 5 sacred mountains of China. Chinese Superstitions. Vol. IV. p. 331.

(3) See above. Fifth month, 7th day. p. 585. note 4. Where this festival is already indicated and described.

(4) *T'ien-yiu* 天猷, from *T'ien* 天, heaven, heavenly; and *Yiu* 猷, plan, counsel, doctrine. Williams. Dictionary of the Chinese Language.

dhism, divided his person into ten parts, each of which is a Buddha labouring in one of the ten directions. Worshipped by some on the third of each month.

22. Birthday of the Taoist genius Wang-kih, *Wang-kih sheng* 王嚞生 (1).

23. Preparations for showing off the Kitchen God, *Sung tsao-kün* 送灶君. Buddhist and Taoist priests are invited to read prayers, and see the god off.

24. The Kitchen God ascends to heaven, and reports to the Pearly Emperor, *Yuh-hwang* 玉皇, on the conduct of the family during the past year, *Tsao-kün ch'ao-t'ien* 灶君朝天. — Reception of *Yuh-hwang* 玉皇, chief god of the Taoist sect, who comes down to examine human conduct, *Tsieh Yuh-hwang* 接玉皇. Superstitious papers, *Chi-ma* 紙馬, are burnt in his honour. — Festival of the "Three Pure Ones", *San-ts'ing hwui* 三清會. A Taoist triad, in imitation of that of Buddhists (2). — All houses are swept and cleaned up. — Offerings made to expel pestilential influences.

25. Anniversary of Lao-tze going through the Pass, *Lao-tze tu-kwan* 老子度關. Lao-tze, foreseeing the decadence of the *Chow* 周 dynasty, betook himself to the West. He came riding on a light cart drawn by a black ox. On reaching the frontier-pass of Han-kuh, *Han-kuh-kwan* 函谷關, the governor of the gate, *Yin-hsi* 尹喜, besought him to set down in writing his principal instructions before retiring from the world. The philosopher accordingly prepared the *Tao-teh-king* 道德經, or "Classic of Cosmic Order and correct conduct modelled on this Order", and after committing it to *Yin-hsi* 尹喜, disappeared from mortal ken (3).

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(1) Born A.D. 1130, he applied himself early to the study of Taoism, and associated with the followers of *Lü Tung-pin* 呂洞賓. See above. Fourth month, 14th day. p. 581.

(2) See on this Taoist triad. Chinese Superstitions. Vol. III. p. 275. note 2.

(3) See Mayers. Chinese Reader's Manual. p. 110-113. — Giles. Chinese Biographical Dictionary. p. 416-418.

26. Lucky day for all kinds of work and enterprise.

27. Lucky day for worshipping the gods, and also for hunting.

28. Unlucky day for removing to a new house.

29. Birthday of the goddess Hwa-yen *(Padma-Vyuha), Hwa-yen p'u-sah sheng-tan* 華嚴菩薩聖誕. A fabulous Bodhissatva, said to be in the retinue of Sakyamuni (1). — The God of the Great Bear descends to earth, *Peh-teu hsia-kiang* 北斗下降 (2). This god descends on the 8th, 14th, 15th, 23rd and 29th of every month. Whosoever recites a *Sutra* on those days will acquire immense merit.

30. All the Buddhas descend to earth to examine the good and evil deeds of men, *Chu-fuh hsia-kiai ch'ah-min wen-shan-ngoh* 諸佛下界察民間善惡 (3). — Ceremony of closing up the wells, *Fung-tsing* 封井. The following week being principally devoted to congratulations and feasting, it is necessary to lay in a quantity of water for those days.

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(1) Eitel. Sanscrit-Chinese Dictionary. p. 172. — Edkins. Chinese Buddhism. p. 230.

(2) See above. Chinese Superstitions. Vol. V. Eighth month, 3rd day. p. 597. Another descent of the god.

(3) *Ch'ah* 察, to examine, to inquire into. *Min* 民, the people. *Wen shan-ngoh* 問善惡, to investigate good and evil. Hence to "examine the good and evil deeds of mortals". Williams. Dictionary of the Chinese Language.

APPENDIX.

I. *Lucky days for receiving candidates into Buddhist monasteries* (1).

Candidates may be received into Buddhist monasteries only on the following days: the 3rd, 4th, 6th, 8th, 10th, 11th, 13th, 15th, 16th, 19th, 27th, 28th and 29th of each lunar month.

Should the abbot of the monastery admit candidates on other days than those indicated above, misfortune will befall them. Some days are even reputed so unlucky — thus the 18th and 21st of the month — that should an admission take place, both the candidate and the abbot will meet with an early death.

II. *Unlucky days for shaving the head of Buddhist monks.*

The following days are deemed unlucky for shaving the head of Buddhist monks: the 2nd, 5th, 12th, 17th, 18th, 20th and 21st respectively of each lunar month. Whosoever violates these rules, shall suffer in his person or reputation, or may even draw down untoward misfortune on the whole monastery.

The above rules, taken originally from the "Vinaya Pitaka" (2), *Ta-tsang-king* 大藏經, are reproduced in the present-day "daily liturgy of Buddhist monks", *Shen-men-jeh-sung* 禪門日誦.

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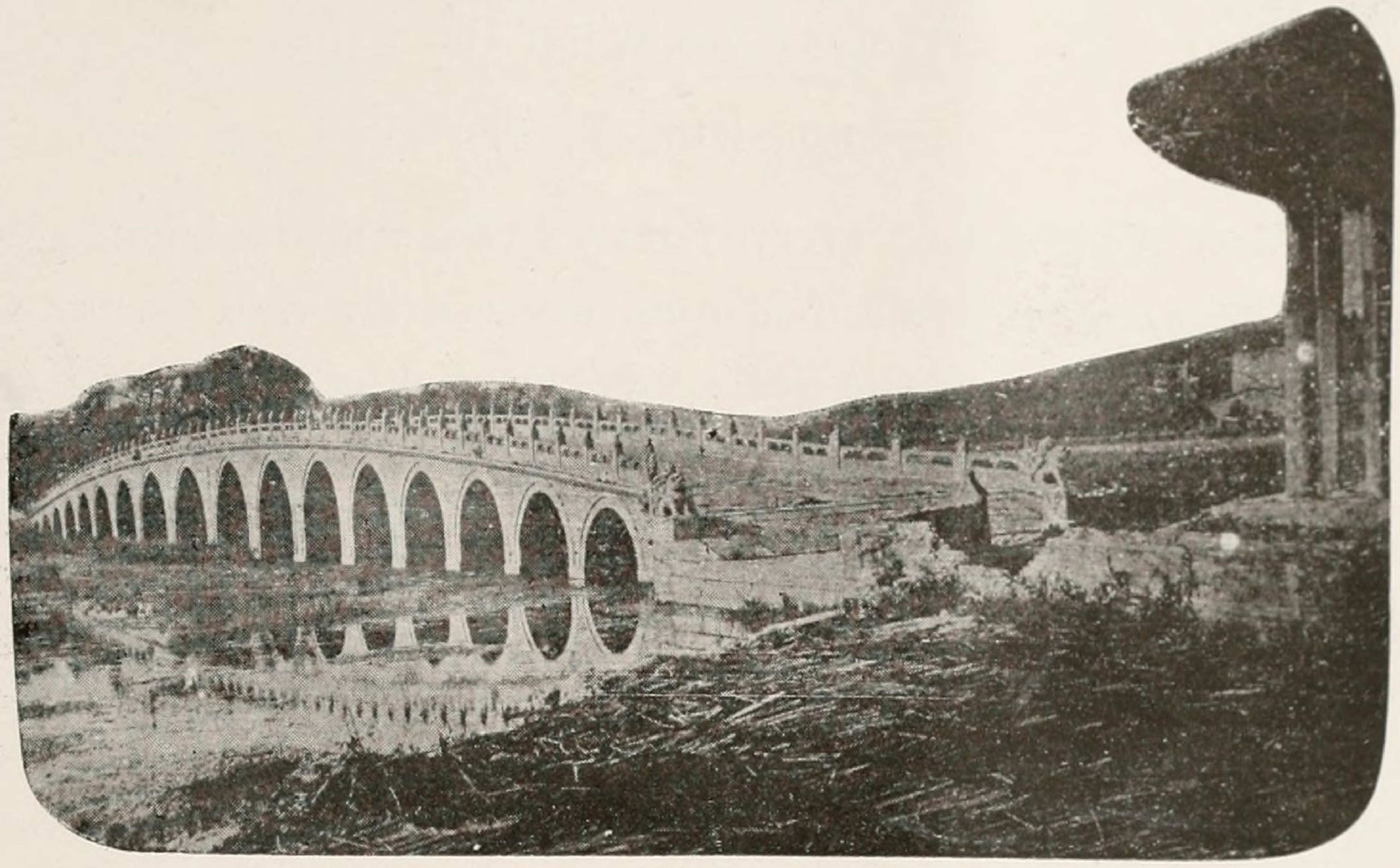
(1) The admission ceremony of a novice is extremely simple, and confined to certain acts and words on the part of the candidate, witnessed by any competent monk. The novice first cuts off his hair, puts on the yellow garments, adjusts the upper robe so as to leave the right shoulder bare, and then before a monk repeats the three-refuge formula: "I go for refuge to Buddha, the Law and the Sangha". Monier Williams. Buddhism. p. 78.

(2) *Vinaya Pitaka.* One of the three grand divisions of the Buddhist scriptures, embracing all rules and monastic discipline. Wylie. Notes on Chinese Literature. p. 206 (Buddhism).



CHAPTER IX.

SOME ANNUAL RELIGIOUS FESTIVALS AND CUSTOMS.

ARTICLE I.

THE NEW YEAR (Eve of New Year's day).

Kwo-nien 過年 (1).

The reader will much appreciate to see the principal superstitious customs observed at Chinese New Year briefly described and set forth. Doubtless, there are some local variations, but these are of petty importance, and it may be said that the general outlines and purport of the practices remain unchanged. We shall, therefore, describe them in the regular sequence in which they occur.

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(1) *Kwo* 過, to go through, to pass, to spend. *Nien* 年, a revolution of the seasons, a year, hence to "pass or spend the New Year". Williams. Dictionary of the Chinese Language.

1°. Ceremony of closing the wells

Fung-tsing 封 井 (1).

On New Year's eve, every family lays in a provision of water for three days, as it is deemed unlucky to draw water from a well during the first days of the year. When all the "kangs" and jars are well filled, a few sticks of incense are burnt beside the well ; a motto, written on red paper, is also frequently pasted on the stone which covers the mouth of the well. This ceremony is called "closing up or covering the well", *Fung-tsing* 封 井. In some places, a bamboo sieve is placed on the mouth of the well, so as to allow the genius of the waters to pass in and out at will. On the second day of the New Year, the ceremony of re-opening the well, *K'ai-tsing* 開 井, is performed. On this occasion incense and candles are again lighted, and cakes and dainties offered to the genius of the well.

2°. Sweeping and cleaning up the house

Sao-ti 地 掃 (2).

On the evening of the thirtieth day, or sometimes on that of the twenty-fourth, all houses are swept and cleaned up (3), for during the first three days of the New Year none may sweep a house, lest a mite of happiness fallen on the floor should be accidentally cast out. Such an act would deprive the family of as much felicity during the course of the year. If the apartments are considered not overclean, the dust is gathered up in the corners, awaiting a favourable day when it may be cast out.

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(1) *Fung* 封, to close, to cover. *Tsing* 井, a deep pit, a well. The character originally designed fields divided among eight families, and having a public well in the middle. Williams. Dictionary of the Chinese Language.

(2) *Sao* 掃, to sweep, to brush, to clean up. *Ti* 地, a space, a spot, the ground. Williams. Dictionary of the Chinese Language.

(3) This must be done on a fortunate day, as an omen of good luck. The instrument employed is not the common limber broom, but a broom made out of the branches of the bamboo. Not only is the floor of the house thoroughly swept, but the sides of the rooms and the posts, etc... The operation seems to be regarded as an act of festive and joyous import. Doolittle. Social Life of the Chinese. Vol. II. p. 78.

In some places, apartments are cleaned and the dust gathered up on the fifth day of the first month. This custom owes its origin to the following legend. *Ngeu-ming,* a native of *Shang,* had a slave-girl named *Jü-yuen* 如願. One day, having beaten her with a whip, she concealed herself in the dust of the floor, and a few days afterwards misfortune befell her master. To avoid a similar fate, all dust and sweepings are thrown out on this day. Elsewhere, this ceremony takes place on the twentieth of the 12th month, in honour of the genius of dust.

3°. Making presents on New Year's eve.

Yah-sui-ts'ien 押歲錢 (1).

On the evening of the last day of the year, every family sits down to a solemn banquet, in which all, elders and young folks, participate. At the close of the banquet, the children come and congratulate their parents, who, on this occasion, make them a present of a small sum of money, as a kind of New Year's gift, *Yah-sui-ts'ien* 押歲錢 (2). This present is deemed to have the virtue of protecting them from every possible danger of death during the ensuing year. A superstitious idea has been thus appended to a custom, which prevails throughout every part of the civilized world. On the occasion of the New Year, parents in every country offer gifts to their children.

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(1) *Yah* 押, to pledge, to give as security. *Sui* 歲, a year of one's age. *Ts'ien* 錢, copper money, coppers, coin. Hence "money given on the eve of the New Year". Williams. Dictionary of the Chinese Language.

(2) The sum given varies according to the age of the children. Making such a present is an omen of good for the coming year. The money presented should be strung upon a red string, as a symbol of joy. These little gifts are usually spent in purchasing candies or sweetmeats at the opening of the New Year. Doolittle. Social Life of the Chinese. Vol. II. p. 89.

To show out the Old Year, lighted lanterns are suspended over the principal door-way.

4°. Receiving back the Kitchen God

Tsieh-tsao 接 灶 (1).

On the evening of the last day of the year, every family purchases a new picture of the Kitchen God, *Tsao-kün* 灶 君, and pastes it up over the fireplace. At the present day, this god is generally accompanied by his helpmate, the goddess of the hearth. On the last day of the year, the Kitchen God is deemed to return from heaven, where he ascended on the evening of the 24th, and made his annual report to the Pearly Emperor, *Yuh-hwang* 玉 皇, supreme god of the Taoist sect (2).

In shops, where superstitious prints are sold, *Chi-ma-tien* 紙 馬 店 (3), compliments and an official address are obtained. This address is read out by the head of the family before the image of the god, and then burnt in order to be thus conveyed to the nether world. Red candles and incense are burnt before the god, and three bowings are performed by the head of the family. All the other male members then advance successively, and perform the same ceremony. The women take no part in this worship, at least officially, as this is not sanctioned by the rites. In families of the lower class, the above rule is less strictly maintained.

5°. Pasting slips of red paper on the door

Fung-men 封 門 (4).

When all preparations have been made for the opening of the

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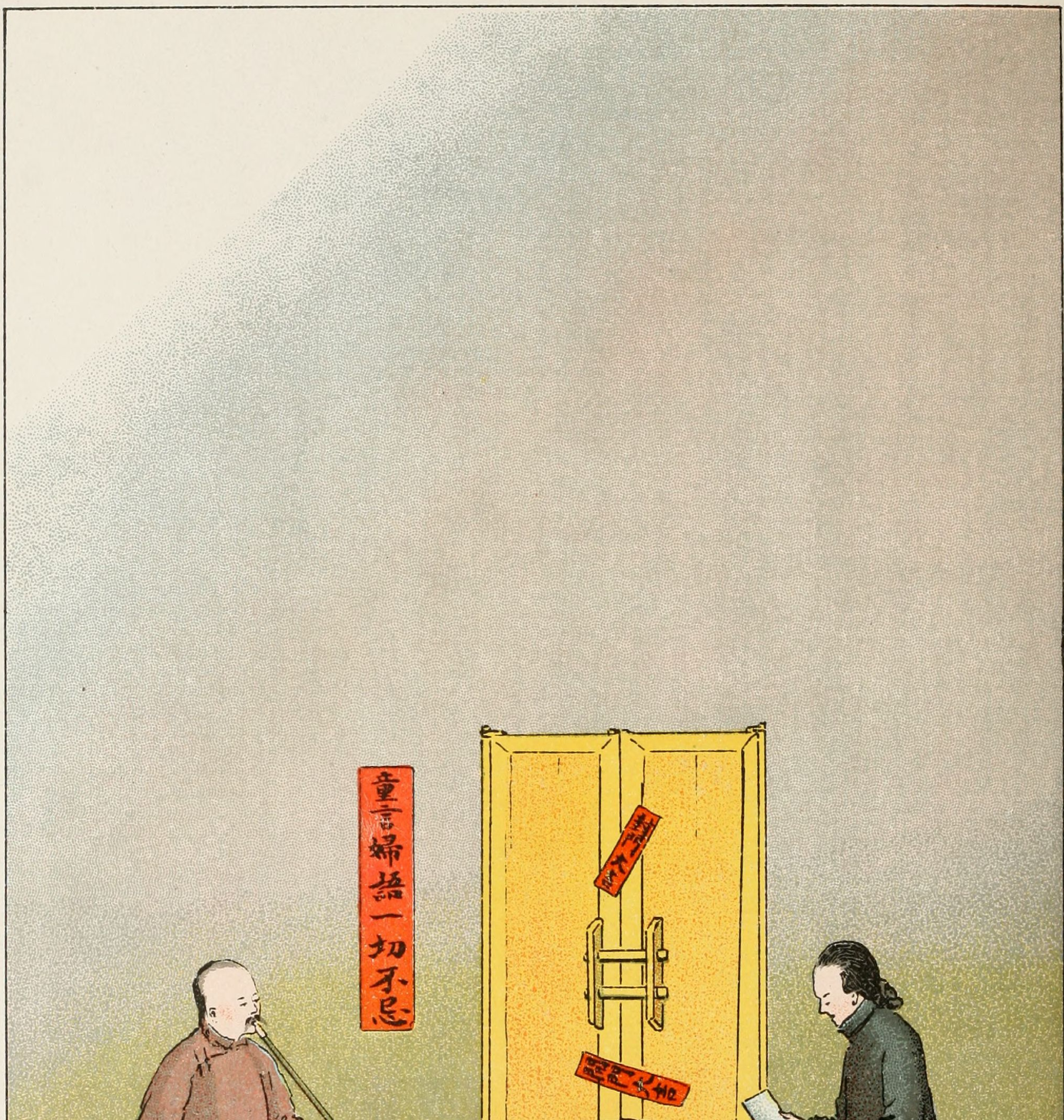
(1) *Tsieh* 接, to receive, to greet, to go out and meet a visitor. *Tsao* 灶, employed for *Tsao-kün* 灶 君, the God of the Kitchen. Hence to "receive back the Kitchen God". Williams. Dictionary of the Chinese Language.

(2) See above. Chinese Superstitions. Vol. V. Twelfth month, 24th day. p. 615.

(3) See on these Superstitious Prints. Chinese Superstitions Vol. IV. p. 425-427.

(4) *Fung* 封, to close, to seal up. *Men* 門, a gate, an outer door. The original represents the two leaves of a Chinese door or gate. Williams. Dictionary of the Chinese Language.

Fig. 199



Superstitions du nouvel an, La porte sous scellés.
Pasting slips of red paper on the door (Chinese New Year).

New Year, every family pastes slips of red paper on the door. These are placed slantwise athwart the leaves of the outer door. Henceforth, nobody may open this door before the New Year has dawned; to do so would entail the greatest misfortune for the family, and all happiness expected during the year would thereby escape, even were the door but slightly opened. On one of the slips is written the following motto: "may great happiness attend the closing of the door", *Fung-men ta-kih* 封門大吉; and on the other "let great prosperity attend the opening of the door", *K'ai-men ta-kih* 門開大吉. Several attach to the above slips some ingots of mock-money (1), expecting thereby that they will be blessed with abundant riches during the coming year.

6°. Other superstitious objects suspended about the house (2).

Besides the slips of red paper pasted over the doors, it is also customary to suspend five paper streamers from the lintel of the door, while other superstitious objects are placed beneath the eaves of the house.

a). At the lower extremity of the gable is placed a sprig of sesamum, bearing its pods. This is intended to serve as a ladder for the God of the Kitchen, *Tsao-kün* 灶君, when he ascends to heaven on the 24th of the month, and when he returns on the last day of the year.

b). Several pagan families add to the sprig of sesamum a cypress-branch, *Peh-chi* 柏枝 (3). This word is pronounced in some places *Peh-tze* 百子, i.e., numerous children. Hence, through a pun on the word, the cypress-branch is deemed to augur numerous posterity in the family.

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(1) Sheets of paper of various size, having tin-foil pasted upon them. If the tin-foil is coloured yellow, it represents gold; if uncoloured, silver. Coarse paper, having holes in it, represents common copper coins. Doolittle. Social Life of the Chinese. Vol. I. p. XVI (Mock-money).

(2) This number has been supplied by the Author, with the request that it be inserted here.

(3) *Peh* 柏, the cypress. The character is composed of wood and white, referring to its purity and durability. *Chi* 枝, a twig, a branch. Williams. Dictionary of the Chinese Language

c). The same notion is expressed by attaching to the cypress-branch several seeds of the maiden-hair tree, *Peh-kwo-shu* 白菓樹 (1). This fruit is generally called *Peh-kwo-tze* 百菓子, or briefly *Peh-kwo* 百菓, which is similar in sound with the expression *Peh-ko-tze* 百个子, i e., numerous offspring.

d). Sometimes small round pieces of white or yellow paper are suspended from the cypress-branch. These represent gold and silver pieces fowarded to the demons, *Kwei* 鬼, of the nether world as a New Year's gift. Thanks to this present, it is expected they will not molest the family during the course of the year.

e). In a few places, a sprig of privet, *Tung-ts‘ing* 冬青 (2), is suspended over the door-way. This evergreen is symbolical of a long and happy life.

7°. Ceremony of rubbing the mouth

K‘ai (ts‘ah) tsui 開 (擦) 嘴 (3).

It is a well-known fact that children act thoughtlessly and utter many inconsiderate words. Now, it is of the utmost importance that none in the family should speak an unauspicious word on the first day of the year, as this would bring down upon its members all kinds of misfortune, and cause misery. To avert such evil, parents summon into their presence all the children who have not yet passed the "Eastern barrier", *Tung-kwan* 東 關 (1), i.e., who have not attained the age of fifteen or sixteen, for according to certain soothsayers, some may pass this barrier earlier, and others later in life. When all are assembled, the parents rub their mouths with paper-money, which means that every word they are to utter on the next day must be auspicious, and augur prosperity and happiness for the family.

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(1) *Peh-kwo-shu* 白菓樹 *(Salisburia adiantifolia,* or in the East *Gingko biloba).* The maiden-hair tree, cultivated for ornament. It belongs to the genus coniferae, but in its habits and foliage is unlike all other members of the family. It has fan-shaped, deciduous leaves. The fruit is peculiar in not developing the embryo of the seed until after ripening. It is resinous and astringent, and sold for food in the markets of China (Century Dictionary and Cyclopædia).

(2) *Tung-ts‘ing* 冬青 *(Ligustrum lucidum)* privet. A well-known evergreen in the province of *Kiangsu* 江蘇. It has elongated lucid leaves, and cells containing small berries.

(3) *K‘ai* 開, to open. ***Ts‘ah*** 擦, to brush, to rub. ***Tsui*** 嘴, the mouth. Hence to "rub the mouth", intimating that it should be carefully guarded. Williams. Dictionary of the Chinese Language.

On the last evening of the old year, shoes, when taken off, are placed with the soles upwards, so as to prevent the god of epidemics and plague, *Wen-shen p'u-sah* 瘟 神 菩 薩 (2), from depositing therein the germs of these fatal diseases.

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(1) See on the 30 barriers through which all Chinese children are deemed to pass. Chinese Superstitions. Vol. I. p. 26-27 (Crossing the barriers).

(2) See above: Chinese Superstitions. Vol. V. Ninth month, 3rd day. p. 601.

* * *

ARTICLE II.

NEW YEAR'S DAY (in the morning).

Kwo-nien 過 年.

1°. Opening the gate of wealth.

K'ai-ts'ai-men 開 財 門 (1).

A short time after midnight, or in the early hours of the morning, the head of the family opens the principal door, taking care to pronounce at the same time some sentences of good omen for the New Year, as for instance: "this year we shall make fortune, the New Year that commences will be a happy one" etc... This ceremony is called "opening the gate of wealth".

2°. Showing out the God of Poverty, and introducing the God of Wealth (2).

Sung k'iung-shen, ts'iang ts'ai-shen 送 窮 神 搶 財 神 (3).

In some families, it is customary to show out the God of Poverty, *Sung k'iung-shen* 送 窮 神. After midnight, or in the early morning, a paper image, bearing the inscription "God of Poverty", *K'iung-shen* 窮 神, is taken out and deposited beside the temple of the God of the Soil, *T'u-ti Lao-yeh* 土 地 老 爺. Here, it is burnt, and thus the family is deemed protected from his baneful influence. On returning to the house, a picture of the God of Wealth, *Ts'ai-shen* 財 神, is set up in the family shrine. Incense

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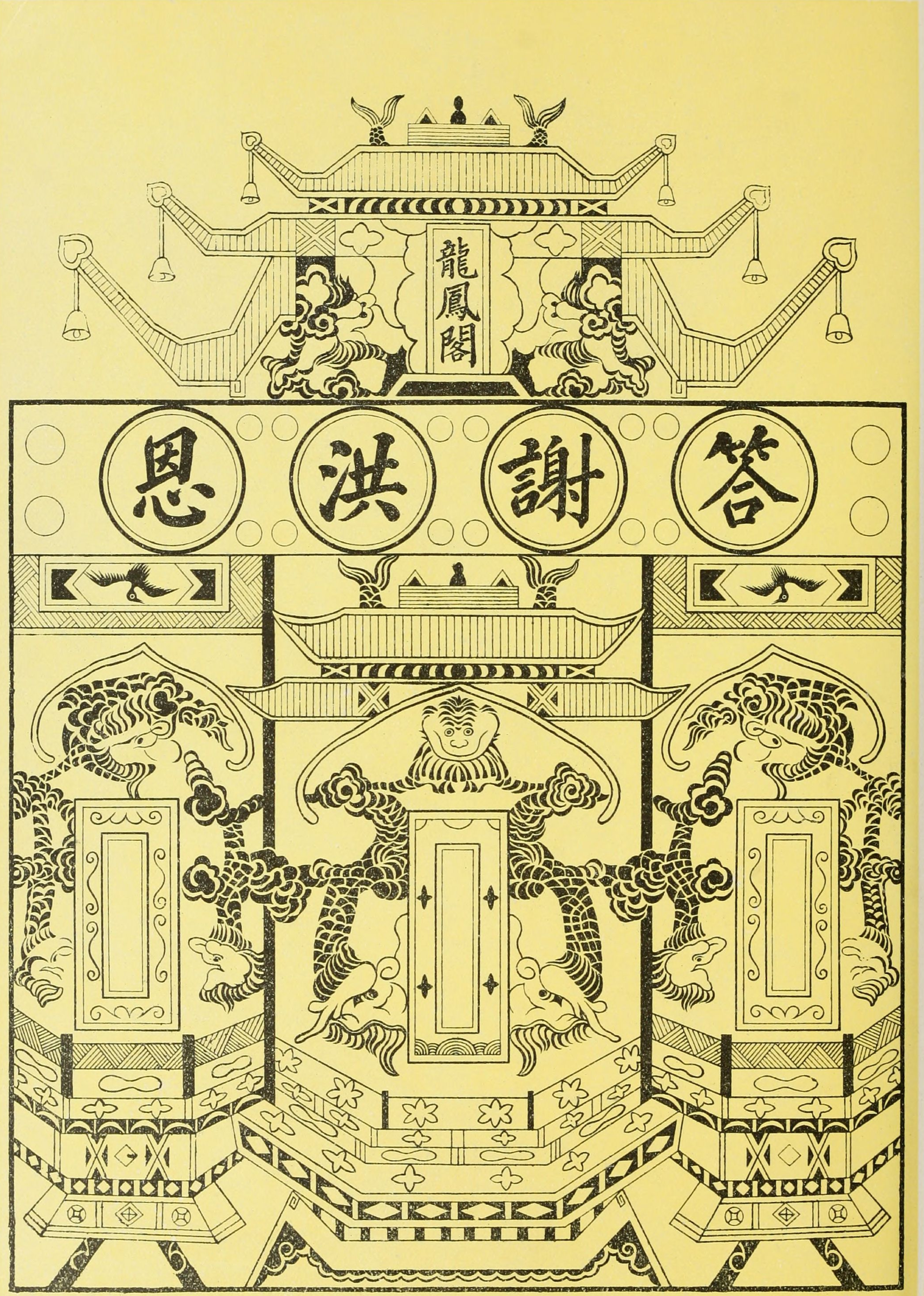
(1) *K'ai* 開, to open. *Men* 門, the gate. *Ts'ai* 財, wealth, possessions, worldly goods. Hence "opening the gate of wealth", or may you make money, may you get rich. Williams. Dictionary of the Chinese Language.

(2) This extra number has been supplied by the Author, with the request that it be inserted here.

(3) *Sung* 送, to see one off, to bow one out to the gate. *K'iung-shen* 窮 神, the God of Poverty. — *Ts'iang* 搶, to compel, to take with force. *Ts'ai-shen* 財 神, the God of Wealth. Williams. Dictionary of the Chinese Language.

Fig. 200



Tchema brulé pour l'adoration du Ciel et de la Terre.
Superstitious print employed in worshipping "Heaven and Earth".

and candles are lighted, and all bow down before the god, begging him to bestow on them an increase of wealth and prosperity throughout the year.

3°. Worshipping Heaven and Earth.

Pai t'ien-ti 拜天地 (1).

Immediately after the principal door has been opened, the head of the family worships "heaven and earth", *T'ien-ti* 天地. A table spread with offerings is placed in the front part of the principal reception-hall. On the table are placed two large red candles, a censer, three sticks of common incense, or one large stick of a fragrant kind used only on this day (2). When every thing is arranged, the head of the family advances, kneels down and bows three times, holding a stick of lighted incense in his hands. Rising up, he places the incense in the censer. He then takes a large sheet of superstitious paper, *Chi-ma* 紙馬, returns thanks for past favours, *Tah-sieh hung-ngen* 答謝洪恩 (3), begs to be protected from sickness, and be successful in business. At the conclusion, the above paper is burnt, mock-money is set on fire and fire-crackers are exploded. It may be added that two ornamental lanterns light up the door-way, and enhance the pomp of this important New Year's ceremony.

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(1) In Chinese philosophy, "heaven and earth", *T'ien-ti* 天地, represent the transforming powers of Nature, not the living, personal God, the Supreme Being, the Sovereign Lord of all things. Chinese Superstitions. Vol. IV. p. 420. note 1.

(2) In Southern China, a bucket of boiled rice is placed on the table. Also five or ten bowls of different kinds of vegetables, ten cups of tea, ten cups of wine, and a dish of loose-skinned oranges. The bucket of rice and the plate of oranges are left undisturbed for a day or two. Doolittle. Social Life of the Chinese. Vol. II. p. 24.

(3) Literally, "we give thee thanks for thy immense benefits". The whole ceremony is intended-to express the obligation of the family to "heaven and earth", and their dependence upon them for protection, life and success. Doolittle. Social Life of the Chinese. Vol. II. p. 24.

4°. Worship of the household gods and deceased ancestors.

Pai-kia-t'ang 拜 家 堂.

The reader may see described in Volume IV of this series, p. 417, how each family in China has its domestic shrine and household gods, occupying the place of honour in the principal apartment of the house. These comprise the tutelary and favourite gods of the family: Buddha, *Fuh* 佛; the Goddess of Mercy, *Kwan-yin* 觀 音; the guardian god of the door, *Men-shen* 門 神, some famous exorcists, especially *Kiang T'ai-kung* 姜 太 公 (1). Families of small means, who have no ancestral temples, also place in the household shrine the tablets of their ancestors. When "heaven and earth", *T'ien-ti* 天 地, have been duly worshipped, candles and incense are lighted before the household gods. The head of the family, together with all the male members of the house, then kneels down, and performs three bowings before the images of these gods, and the wooden tablets, *Muh-chu* 木 主, wherein the souls of deceased ancestors are deemed to reside (2).

5°. Worshipping the Kitchen God.

Pai tsao-kün 拜 灶 君 (3).

The Chinese believe that at the end of the year the Kitchen God, *Tsao-kün* 灶 君, ascends to heaven, and reports to the Pearly Emperor, *Yuh-hwang* 玉 皇, on the conduct of the members of the family during the past year. Such an important deity must, therefore, be honoured on New Year's day. Candles and incense are lighted before his image. The head of the family, followed by all the male members of the house, then kneels down and bows three times before the god. Mock-money is also burnt and fire-crackers are exploded.

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(1) See on this famous magician and exorcist. Chinese Superstitions. Vol. IV. p. 428-432.

(2) See on the ancestral tablet. Chinese Superstitions. Vol. I. p. 97-108.

(3) *Pai* 拜 (derived from 手 hands, and 首 head to the earth), to honour; to kneel down, bow the head, and make an act of worship. *Tsao-kün* 灶 君, the Kitchen God. The image of this god as well as the ancestral tablet, is found in every Chinese family, and the practice of worshipping them is universal. Doolittle. Social Life of the Chinese. Vol. II. p. 81. — Chinese Superstitions. Vol. V. p. 597, note 1.—Also twelfth month, 24th day. p. 615.

6°. Vapourizing vinegar

Fah-hsiang-t'an 發 香 罈 (1).

Women folks, as stated above, have taken no official part in the worship of "heaven and earth", that of the household gods, and the Kitchen God. Social etiquette in China confines them almost exclusively to the inner apartments, and according to the rites they may not offer sacrifice. The ceremony of vapourizing vinegar, *Fah-hsiang-t'an* 發 香 罈 (2), is, however, allowed them, and few fail to perform it, especially in the provinces of *Nganhwei* 安 嶶, and North *Kiangsu* 江 蘇. The purpose intended is to expel noxious influences, avert epidemics (3), and so propitiate the God of Wealth that riches will flow abundantly into the family coffers.

7°. Worshipping in local temples

Pai-miao 拜 廟.

In the early hours of the morning, sometime even before dawn, the head of the family, carrying in his hand a lighted lantern, proceeds to the local temple, and there makes his offerings to the gods. Kneeling down and bowing three times before them, he presents incense, burns mock-money or other superstitious papers,

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(1) *Fah* 發, to issue, to throw out, to cause to go out *Hsiang* 香, fragrant, aromatic. *T'an* 罈, an earthenware jar or jug for spirits, oil or other liquids, hence an incense-burner or basin, here used for vapourizing vinegar. Williams. Dictionary of the Chinese Language.

(2) See this ceremony fully described above. Chinese Superstitions. Vol. V. p. 482 (Vapourizing vinegar).

(3) The pungent odour of the vinegar is deemed highly efficacious for expelling noxious influences, averting epidemics, and putting to flight all mischievous spectres. Chinese Superstitions. Vol. V. p. 483.

Chi-ma 紙 馬 (1), and sometimes has a string of fire-crackers exploded. The gods generally worshipped are the local City God, *Ch'eng-hwang* 城 隍, Buddha or *Fuh* 佛, the Pearly Emperor, *Yuh-hwang* 玉 皇, the God of Literature, *Wen-ch'ang* 文 昌, the God of War, *Kwan-ti* 關 帝 (2). Married women also take occasion to visit some popular temple, preferably that dedicated to the Goddess of Mercy, *Kwan-yin* 觀 音 (3), or some other female deity deemed capable of affording them protection and granting their prayers. In the neighbourhood of all large temples, there is a vast amount of theatricals performed on this day.

8°. Making New Year's calls.

The gods having been worshipped, it now becomes the duty of the family to pay its respects to relatives and friends. The adult male members start forth, and make their New Year's calls. The husband must call on his wife's parents, if living within a reasonable distance. Married sons kneel down before their seniors, bow thrice, and express their congratulations. Friends of equal rank and standing in society, on meeting, bow to each other, shaking their hands in the air, and each mutually congratulating the other. Adults, when calling at the New Year, must invariably be served with hot tea to sip, good tobacco to smoke, and a plate of water-melon seeds to eat, or rather to nibble, because in fact there is nothing substantial to eat in them.

9°. Enjoying the first New Year's meal.

When all these divers ceremonies are over, the family sits down to enjoy the first New Year's meal. Most of the food offered to the gods is brought back, and consumed by the members of the household. Besides, it is customary to serve glutinous rice dumplings, called *Hwan-t'wan* 丸 團 (1), because the word *"hwan"* 丸 is synonymous with another "hwan", which forms part of the expression *Hwan-hsi* 歡 喜, meaning great joy. Such words are deemed to be of good omen, and augur prosperity and happiness throughout the year.

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(1) *Chi-ma* 紙 馬, literally "paper horses", burned at funerals for the use of the dead. At the present day, the expression is used for all kinds of superstitious papers burned, and thus forwarded to the nether world. See Chinese Superstitions. Vol. IV. p. 425-427. — Vol. V. p. 538. note 1.

(2) See on the City God. Chinese Superstitions. Vol. V. p. 494. note 2.— Buddha. p. 580. note 3.—The Pearly Emperor. p. 515. note 3; p. 524. note 1.— The God of War. p. 497. note 3.

(3) See on Kwan-yin, or the Goddess of Mercy. Chinese Superstitions. Vol. V. p. 514. note 1; p. 566. note 1; p. 573. note 1.

Mothers of families also offer to their children small cakes, saying: *Pu-pu kao-sheng* 步 步 高 陞 (2), gradually rise to eminence, may you finally become a high official. Here again, there is a pun on the words. Cakes, in Chinese, are called *Kao* 餻, a word similar in sound with the other *Kao* 高, meaning lofty, setting oneself a high aim.

It may be also remarked that a good number of pagan families abstain from eating meat on New Year's day. This is done on account of reverence for "heaven and earth". The custom is sometimes called "eating vegetables in honour of heaven and earth", and is regarded as an act of great merit (3). Others keep abstinence in honour of Buddha, in the hopes of obtaining wealth, happiness and prosperity during the current year. This day is also dedicated to the worship of Maitreya, *Mi-leh-fuh* 彌 勒 佛, the Buddha of the Future (4). By keeping abstinence, devotees expect thereby to propitiate him.

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(1) *Hwan* 丸, a pellet, a small ball, forced-meat balls. *T'wan* 團, round, a lump. Hence "meat-balls or rice dumplings". Williams. Dictionary of the Chinese Language.

(2) *Pu* 步, a step, a pace. Hence *Pu-pu*, step by step, gradually. *Kao* 高, high, lofty; high place or condition. *Sheng* 陞, to ascend, to advance. Hence "gradually ascend to eminence, may you be promoted". Williams. Dictionary of the Chinese Language.

(3) Abstinence in honour of "heaven and earth" is observed on the 1st and 15th of each month. Chinese Superstitions. Vol. IV. p. 453.

(4) See above. Chinese Superstitions. Vol. V. First month, 1st day. p. 565 (Birthday of Maitreya Buddha).

Moreover, the Chinese honour on this day the birthday of hens, *Ki sheng-jeh* 雞生日. The greatest importance is attached to the most insignificant things, as these it is thought bear on the future, and portend happiness and prosperity for the current year (1).

10°. How the begging fraternity enjoy the occasion.

The superstitious dread, which ever haunts the Chinaman, has been admirably availed of by the begging fraternity on this occasion. They go around in groups, presenting their congratulations to members of respectable families, and begging a present of cakes or money of some kind. Whosoever would refuse them, may expect curses and imprecations upon his head (2), and wishes of an unfortunate New Year, a thing which he fears above all others on this day.

The Author happened more than once to be an eye-witness of the quaint and interesting scenes which take place on the above occasion. He has even had the good fortune, assisted by a native scholar, of securing a copy of the congratulations which the beggars heap on the heads of their cherished friends.

They form into two choirs, each alternating with the other. The more musical members of the fraternity drone out the leading stanzas, while the others express their approval by a well punctuated yes, indeed, or be it so, *Hao* 好.

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(1) Portents and omens exert a telling influence over Chinese everyday life, and implicit faith is placed in the effects which are blindly deemed to follow certain acts. Chinese Superstitions. Vol. IV. Preface. p. XV.

(2) The Chinese have a large vocabulary of curses, oaths and imprecations. On the most trivial occasions, they are in the habit of imprecating upon those who have excited their anger the most direful vengeance, or expressing their feelings in the most filthy language. All classes of society, without distinction of sex or profession in life, indulge in cursing those who have aroused their angry passions. Doolittle. Social Life of the Chinese. Vol. II. p. 273.

First Stanza.

Now comes the New Year, the new season ; may you become very rich ! — Yes.

May money and all kinds of wealth abound in the family ! — Yes.

May gold and silver be your lot for ever ! — Yes.

May you purchase lands and extend your happy homestead ! — Yes.

May a thousand acres, *Meu* 畝 (1), fall to your lot ! — Yes.

May your numerous acres of land bring you thousands of dollars of rent ! — Yes.

Amidst your fine rent, we beg to cast a few golden flowers ! — Yes.

(So saying, the beggars take up a handful of dust, and cast it against the door, as exhibiting the golden flowers of the fraternity).

May you rank as the first rich person, or at least the second of the whole country ! — Yes.

Second Stanza.

The old year is out, the New Year is in ! — Yes (2).

May your business bring you plenty money ! — Yes (3).

Last year has brought you hundreds of dollars ! — Yes.

May they come by the thousand during the present year ! *(thrice repeated)* — Yes.

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(1) *Meu* 畝, a Chinese acre, measuring about one-sixth of an English acre. Williams. Dictionary of the Chinese Language.

(2) *Kwo-yih-nien, yiu-yih-nien* 過一年又一年. See Chinese text. p. 636.

(3) Here the head of the family is addressed as *Lao-pan* 老板, literally old board or plank, corresponding to our "Sir", or in more familiar style, "Governor, Boss".

Receive our best thanks for what will be our share ! — Yes.

May a second gift be added to the first ! — Yes.

We shall then wish you a happy New Year ! — Yes.

Receive our salutations with raised hands, *Tsoh-yih* 作揖 (1)! — Yes.

We also bow down our heads ! — Yes.

Before leaving, give us a pair of good rice dumplings ! — Yes.

Receive our best wishes for your prosperity ! — Yes.

May silver pieces, as large as a bushel, fill up your coffers ! — Yes.

May precious stones fall at your front door ! — Yes.

May agate gems be piled up at your back door ! — Yes.

May they fall in such abundance as to pave the road ! — Yes.

May all kinds of wealth enter your door and never abandon you ! — Yes.

Good luck ! and may you soon become a pawnbroker ! — Yes (2).

For our fine stanzas and good wishes, give us twenty-four pieces of silver ! — Yes.

Third Stanza *(the ten wishes of Chinese happiness).*

The beggars take up each a handful of dust, and cast it ten times against the door, expressing the following wishes.

First, we cast gold at thy feet ! — Yes.

Second, we cast silver before thee ! — Yes.

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(1) *Tsoh-yih* 作揖, to make a bow with the hands joined upon the breast. It differs from the *Kung-yih* 拱揖, or very formal bow, the hands being raised to the eyes. Williams. Dictionary of the Chinese Language.

(2) Large pawn-shops in China are opened only by the wealthy. To carry on these establishments with success much capital is required. Articles pawned are kept for three years, unless redeemed. The rate of interest is very high compared with that of Western countries. Doolittle. Social Life of the Chinese. Vol. II. p. 160.

Third, we cast the lotus-flower, and the magic box of wealth at thy feet ! — Yes.

Fourth, may riches attend thee throughout the four seasons ! — Yes.

Fifth, mayest thou have five sons all literary graduates ! — Yes.

Sixth, may you enjoy the six harmonies and perpetual Spring-time, i.e., all the happiness of this world ! — Yes.

Seventh, may seven wives adorn thy house ! — Yes.

Eighth, may eight proud steeds be found in thy stables ! — Yes.

Ninth, may you enjoy a fine old age ! — Yes.

Tenth, may riches abound in your house for ever ! — Yes (1).

Having crossed the door-way, may thy steps be never retraced !— Yes.

May thy feet ever tread on a tiled pavement ! — Yes.

Let the following seven characters be engraved on thy tiled pavement ! — Yes (2).

May thy children and grandchildren become all high officials ! — Yes.

（一）

新年新節大發財　好
金銀財帛望你來　好
金銀落到你家裏　好
買田置地漸漸來　好
田地買了千萬畝　好
千萬畝裏收千租　好
千租裏頭撒金花　好
不算頭家算二家　好

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(1) The Chinaman has a poor idea of happiness; it seldom goes beyond the material goods of this world: riches, honours, a well-stocked harem and old age.

(2) These characters are "*Tze-tze sun-sun tsoh-ta-kwan*" 子子孫孫作大官, which mean "may all thy descendants become high officials". Williams, Dictionary of the Chinese Language.

（二）

過一年又一年　　好
老板生意發財源　　好
去年得利幾百串　　好
今年又得好幾千　　好
好幾千好幾千恭喜老板要賞錢　　好
賞錢一回又一回　　好
歡歡喜喜要拜年　　好
作個揖　　好
點點首　　好
臨走又賞兩個大歡頭　　好
恭喜老板大發財　　好
斗大元寶滾進來　　好
前門滾金珠　　好
後門滾瑪瑙　　好
金珠瑪瑙滾成路　　好
管進不管出　　好
恭喜老板開當鋪　　好
叫的好　　好
說的好　　好
老板賞我二十四個大元寶　　好

（三）

一撒金　　好
二撒銀　　好
三撒蓮花聚寶盆　　好
四撒四季發財　　好
五撒五子登科　　好
六撒六合同春　　好
七撒妻子團圓　　好
八撒八匹大馬　　好
九撒久久長壽　　好
十撒十期來財　　好
走進大門步步寬　　好
雙脚立在落地磚　　好
落地磚上七個字　　好
子子孫孫作大官　　好

ARTICLE III.

FROM THE FIRST TO THE FIFTEENTH OF THE 1st MONTH.

Second day.

This day is considered by the Chinese to be the birthday of dogs, *Keu sheng-jeh* 狗生日. In the province of *Nganhwei* 安徽, it is customary to worship the Taoist God of Wealth, *Hsüen-t'an p'u-sah* 玄壇菩薩 (1). Upon a table prepared for the purpose, are placed the following offerings : a hog's head, a piece of meat from the neck, a hen and a fish. Candles and incense are also lighted. The head of the family then advances, kneels and bows three times before the image of the god, while fire-crackers are exploded not far distant, often in the street in front of the house, or at the door. The more fire-crackers exploded, the more success may be expected in business, and all other enterprises throughout the year. In some places, people refrain from offering pork to the God of Wealth (2), as he is deemed to be a Mahometan, *Hwei-hwei-kiao-jen* 回回教人. Instead, he is presented with a piece of beef. A cock is also immolated in his honour. At the conclusion of the ceremony, part of the blood is sprinkled at the feet of the god, or smeared on the lower part of the frame which contains his image.

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(1) *Hsüen-t'an* 玄壇. Literally, the sombre or dark altar. In early times, this god was worshipped in the Northern suburbs, and enjoyed much less influence than at the present day. In images of him, he is represented with a red countenance, black whiskers, and is accompanied by two assistants, one standing on his right, and the other on the left. Doolittle. Social Life of the Chinese. Vol. II. p. 155. — Chinese Superstitions. Vol. V. Third month, 15th day. p. 577.

(2) In Southern China, the commission merchants dealing in fish, wood, fruits, etc... on the second of every month make a feast in honour of the God of Wealth. On this occasion, fowls, fish, pork, goat's flesh, crabs, vermicelli and wine are offered to him. Doolittle. Social Life of the Chinese. Vol. II. p. 154.

Third day.

On this day, the Chinese commemorate the birthday of hogs, *Chu sheng-jeh* 猪生日. It is customary to burn mock-money, called the "mock-money of daily gain", *Li-jeh-chi* 利日紙. When this is consumed, the ashes are collected and deposited at the feet of the God of Wealth (1). This ceremony is carried out with no little pomp. Should the head of the family be a literary graduate, he dons his official costume and knobbed cap, burns personally the mock-money, gathers up the ashes and lays them on the altar of the god. He then kneels down, and bowing three times before the image, begs the god to shower on him his choicest favours.

Fourth day.

On this day, the Chinese commemorate the birthday of ducks, *Yah sheng-jeh* 鴨生日. Bathing establishments are opened, and it is customary to celebrate the event with religious rites.

For this purpose, Buddhist or Taoist priests, *Tao-shi* 道士, are invited. These recite their Sutras, burn incense, and accompany both with beating of cymbals and drums. The ceremony is concluded by the head-priest taking in his hands a hen, previously killed and plucked, and upon which he spurts some native wine. He then bites into its head with the teeth, and smears with the blood that flows therefrom the door-posts of the establishment, praying that none may be drowned in the bath-rooms, or smothered by the steam of the hot water (2).

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(1) The professed object of this ceremony is to propitiate the God of Wealth, and obtain his assistance in the management of business, thereby securing an increase of riches. Doolittle. Social Life of the Chinese. Vol. II. p. 154.

(2) In China, baths may be taken only on lucky days; to do so on other days would be attended with fatal results. See above. Chinese Superstitions. Vol. V. Second month, 11th day. p. 572. — Fifth month, 9th day. p. 585. — Sixth month, 5th day. p. 589 (Lucky day for taking a bath).

Fig. 201

Hiuen Tan pou-sah.

Hsüen-tan. *The much worshipped popular "God of Wealth".*

Fifth day.

On this day, the Chinese honour the birthday of oxen, *Niu sheng-jeh* 牛 生 日 (1). In the course of the day, it is customary to worship the gods of wealth of the five directions, *Wu-lu ts'ai-shen* 五 路 財 神. The offerings made comprise five sticks of incense, which are lighted in their honour. Mock-money is also copiously burned, and the usual bowings are made before the images of these deities.

Sixth day.

On this day, the Chinese honour the birthday of horses, *Ma sheng-jeh* 馬 生 日. In Buddhist temples, the monks celebrate the festival of Buddha of Fixed Light *(Dipamkara), Ting-kwang-fuh sheng-tan* 定 光 佛 聖 誕 (2).

Seventh day.

Anniversary of the day in which man first appeared, *Jen sheng-jeh* 人 生 日. Incense is offered to heaven in thanksgiving for the benefit of existence (3).

Should there be sunshine on this day, the whole year will be happy, and none may fear either epidemics, or any other of the misfortunes which afflict suffering humanity. On the contrary, should the day be gloomy or overcast, misfortune may be expected.

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(1) *Niu* 牛, an ox, a cow. The ox, sheep and pig have ever been considered as the three great sacrificial victims in China, *San-sheng* 三 牲. Mayers. Chinese Reader's Manual. p. 301.

(2) *Dipamkara.* A fictitious Buddha, who received *Sakyamuni* as his disciple, and foretold he would in a subsequent kalpa become Buddha. In modern Chinese temples his image is placed behind that of *Jü-lai* 如 來. Edkins. Chinese Buddhism. p. 12.

(3) This is one of the instances in which the Buddhist calendar has been influenced by christianity.

On this day, it is customary for business men and shopkeepers to dismiss or engage clerks for the work of the year.

Eighth day.

On this day, the Chinese honour the birthday of rice and other edible grains, *Tao sheng-jeh* 稻 生 日 (1).

Ninth day.

On this day, the Chinese honour the birthday of vegetables, *Ts'ai sheng-jeh* 菜 生 日. Taoists, *Tao-shi* 道 士, celebrate in their temples the birthday of the Pearly Emperor, *Yuh-hwang shang-ti* 玉 皇 上 帝, supreme god of their sect. This divinity is very popular among the Chinese, who consider him as the Lord of the physical world (2).

Tenth day.

On this day, the Chinese honour the birthday of wheat, barley, and other grains with an awn, *Meh sheng-jeh* 麥 生 日.

Eleventh day.

Preparations are made to-day for the Feast of Lanterns, especially in low-lying localities, where rice is cultivated, and the country is protected from inundations by means of dykes.

Thirteenth day.

On this day, lamps are placed on tombs. These lamps are called "ghost-lamps", *Kwei-teng* 鬼 燈, and are intended to guide the disembodied soul back to the grave, and the sacrifices offered there for its benefit (3).

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(1) *Tao* 稻, rice when growing in the field, paddy. Williams. Dictionary of the Chinese Language.

(2) In the Taoist pantheon, he corresponds to the Confucian *Shang-ti* 上帝, and the Buddhist *Fuh* 佛, or Sakyamuni. Edkins. Religion in China. p. 112. — Chinese Superstitions. Vol. II. p. 210. note 3. — Vol. III. p. 315. note 2. — Vol. V. First month, 9th day. p. 566.

(3) De Groot. The Religious System of China. Vol. I. p. 22.

In the evening, the last preparations are made for the feast of lanterns, and the image of the dragon, *Lung-teng* 龍 燈, which is carried processionally through the streets on this occasion. In cities and towns, this festival is celebrated with great pomp on the night of the fifteenth.

ARTICLE IV.

FIFTEENTH DAY OF THE FIRST MONTH.

Spending the little New Year — Kwo siao-nien 過 小 年.

The fifteenth day of the first month in China is generally known as "spending the little New Year", *Kwo siao-nien* 過 小 年, because on that day all enjoy themselves, and bring to a close the feasting and congratulations of the New Year. It is also on the evening of this day that the festival of lanterns, *Lung-teng* 龍 燈 (1), takes place. This is celebrated as follows (2).

A procession is organized, in which the image of a dragon is borne through the streets. This image is made of bamboo splints, tied so as to be nearly circular. This framework of hoops is covered over with gauze or paper, and so arranged that it can be lighted up in the interior. It is then carried on bamboo poles, raised above the heads of the crowd, those who carry it making it bend and writhe in the same manner as they imagine that the dragon goes about. As this weird and singular procession wends its way through the streets, cymbals are beaten and fire-crackers exploded, while a crowd of children bearing lighted lanterns in their hands accompany on all sides. Private families also join in the general merry-making, and exhibit gaudily coloured lanterns at their front doors. In fine, this feast of lanterns is a general and national festival.

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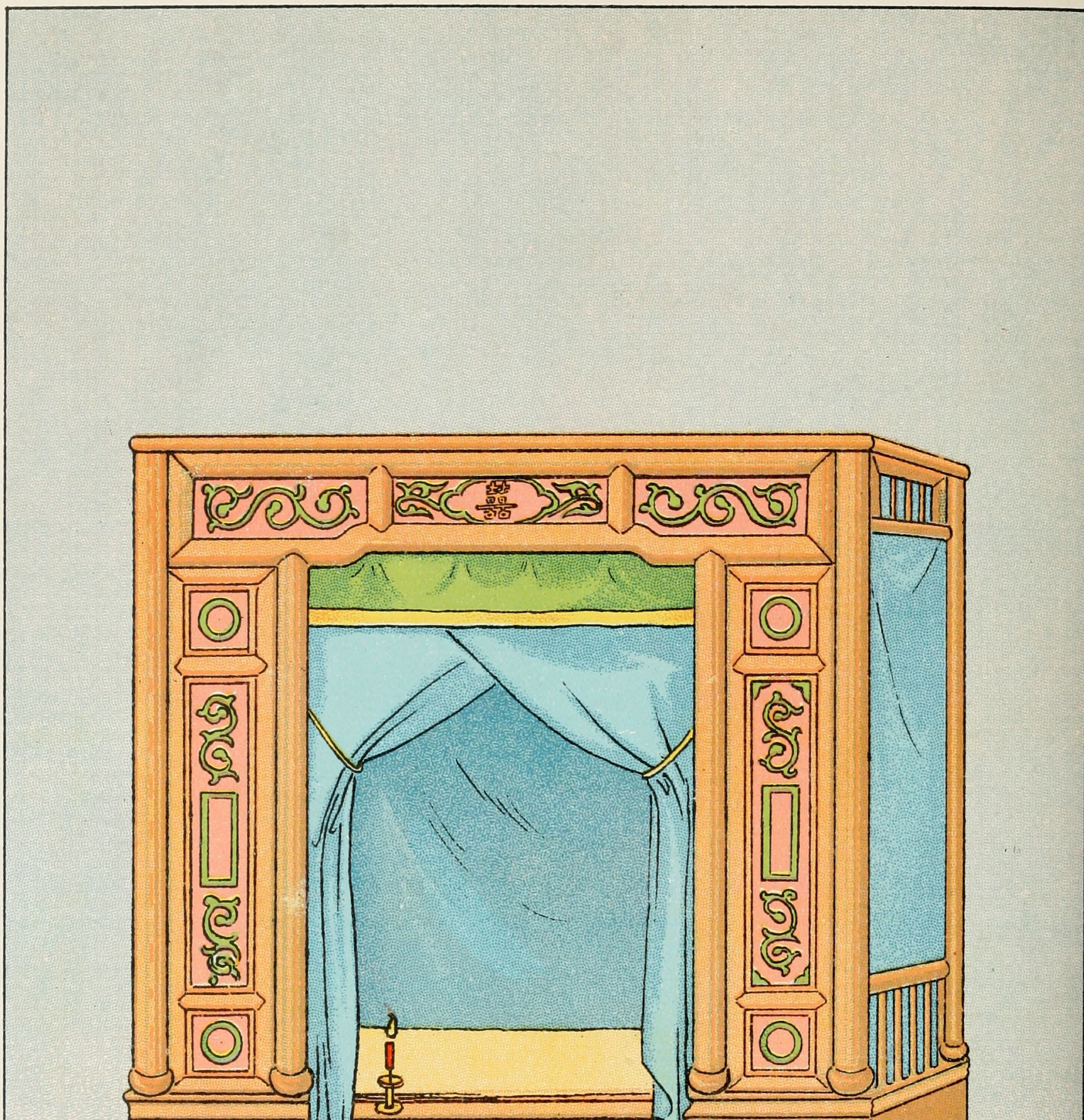
(1) *Lung* 龍, a dragon, the chief of scaly animals. *Teng* 燈, a lamp, a lantern. Hence literally a "dragon-lantern", so called because it imitates the form and movement of a dragon. Williams. Dictionary of the Chinese Language.

(2) Nearly every respectable family celebrates this festival in some way, with greater or less expense and display. It is an occasion of great hilarity and gladness. The houses are lighted up as brilliantly as possible. There is probably more of revelry and abandonment on this evening than usual at common festivals; more drinking of wine, and more gambling and playing at cards. Doolittle. Social Life of the Chinese. Vol. II. p 35 (Celebration of the feast of lanterns).

Fig. 202.



La bougie du Dragon, sur le bord du lit.
Placing the dragon-candle on the bedstead.

Respectable married females, who are usually secluded very strictly at home, may go out on the evening of the fifteenth to see the display of lanterns in the street (1). When conveniently near, and if childless, they endeavour to procure one of the candle-ends placed in the interior of the paper dragon. This is then taken home and laid on the bedstead, expecting or desiring as a consequence of this devotional act to be blessed with male offspring (2).

Others pluck out the artificial eyes of the paper dragon, and take them home with the greatest care. They are then used as a charm, and deemed efficacious in procuring the lucky hatching of eggs. Thanks to this device, not a single egg will prove sterile, and every one will infallibly bring forth a little chick (3).

According to the Work *Sze-wu-ki yü-yen,* the feast of lanterns originated as follows.

During the reign of the emperor *Chung-tsung* 中宗 (A.D. 705-710), of the *T'ang* 唐 dynasty, a certain *Peh-to* requested the favour of lighting on the evening of the fifteenth of the first month one hundred thousand lanterns. The emperor went out from the Imperial palace to contemplate the spectacle, and in order to allow the people to enjoy it also, he had the gates of the city left open the whole night, so that everybody could go in and out at pleasure.

The same Work adds that the first year of *T'ai-tsu* 太祖 (A.D. 960), founder of the *Sung* 宋 dynasty, being so prosperous and the harvest abundant, the emperor desired the illuminations to last for three nights, that is to say from the fifteenth to the eighteenth of the month.

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(1) There appears to be more licence granted by custom to respectable married females on the evening of the fifteenth of the first month than on other evenings Doolittle. Social Life of the Chinese. Vol. II. p. 36.

(2) In Foochow and other places in South China, childless women take home a shoe or a flower from the shrine of the Goddess of Mercy, and thanks to this act expect to be soon blessed with male children. Doolittle. Social Life of the Chinese. Vol. II. p. 36.

(3) Dragons' eyes (as explained above) are deemed to give complete success to a brooding hen. Encyclopædia Sinica. p. 287.

The encyclopædia, entitled *Ts'ien-k'ioh lei-shu* 潛確類書 (1), states that in the time of the *Chow* 周 dynasty (B.C. 1122-249), a certain emperor allowed the festival to commence on the evening of the thirteenth (2).

The revelling that took place during the night gave rise to serious disorder, especially under the *T'ang* 唐 dynasty. In the year 710, the emperor *Chung-tsung* 中宗 went out from the palace, and enjoyed the spectacle in the streets of the capital. His consorts and other ladies of the harem also went out in great numbers, but several among them never returned (3). The empress, who was already unduly intimate with some courtiers, finally sent her feeble-minded lord some poisoned cakes, of which he ate and died soon afterwards. She kept this tragic deed a secret until she had got the Privy Council to appoint her regent, and her own son, a lad of sixteen, as successor to the throne (4).

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(1) *T'sien-k'ioh lei-shu* 潜確類書. Compiled by *Ch'en-jen-sih* 陳仁錫, who completed it in 1632. It comprises 120 books, divided into 13 sections, and treats of upwards of 1400 subjects. Two books, the 11th and 14th, which spoke disparagingly of the Manchus, have been later on suppressed. Wylie. Notes on Chinese Literature. p. 187.

(2) The Encyclopædia Sinica states that this festival dates from the *Han* 漢 dynasty (B.C. 206 — A.D. 221), and was originally a ceremonial worship in the temple of the First Cause, from the 13th to the 16th of the month, bringing the New Year's festivities to a close. Lanterns were not part of the festival till some 800 years later (under the *Sung* 宋 dynasty), and 300 years later still, 2 days, making 6 in all, were added to the feast by Imperial authority. Encyclopædia Sinica. p. 287 (Feast of Lanterns).

(3) "Elucidation of Historic Annals", *Tze-chi t'ung-kien-kang-muh* 資治通鑑綱目, published at the close of the *Ming* 明 dynasty by the national historiographer *Ch'en Jen-sih* 陳仁錫. The Chinese text has "they went out by the thousand, but a good number never returned".

(4) Mc Gowan. The Imperial History of China. p. 309 (Period Chung-tsung).

ARTICLE V.

FIFTH DAY OF THE FIFTH MONTH.

Various protecting charms affixed on doors.

This month is generally known in China as the malignant month, *Tuh-yueh* 毒 月 (1). From the first to the fifth, five Taoist gods preside over summer diseases, and form a special Board of Health Officers, to whom the common people have recourse when epidemics break out (2). The most dangerous days are those which occur between the fourth and fourteenth, or according to others the 5th, 6th, 7th, 15th, 16th, 17th, 25th, 26th and 27th of the month.

When the excessive heat of June and July sets in, various diseases and epidemics break out among the inhabitants. General popular opinion, and even the medical art in China, attribute these not to the change of season or other natural causes, but to the influence of malignant spectres and demons known as *Sieh* 邪 (3), i.e., malignant breaths that cause disease. Buddhist and Taoist priests have invented all kinds of charms deemed to be efficacious for protecting from such spectral diseases, and expelling malignant influences from the homes of the people (4).

These protecting charms or amulets are called *Fu* 符, i.e., written charms (5), or more frequently "charms conferring peace and tranquillity", *P'ing-ngan-fu* 平安符 (1), which in the eyes of the Chinaman means freedom from sickness and pestilence throughout the year.

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(1) *Tuh* 毒, dangerous, destructive, malignant. *Yueh* 月, the moon, a lunar month in China. Williams. Dictionary of the Chinese Language.

(2) See above. Chinese Superstitions. Vol. V. Fifth month, 1st day. p. 584 (Taoist gods and summer diseases).

(3) The *Sieh* 邪 are abnormal, malignant breaths or influences, spectres that cause disease. De Groot. The Religious System of China. Vol. V. p. 467 (Demonology).

(4) The use of charms gives rise to a profitable trade, and when it occasionally languishes, alarming tales about dangerous spectres are circulated. De Groot. The Religious System of China. Vol. VI. p. 1059.

(5) See on this word and its meaning. Chinese Superstitions. Vol. III. Preface. p. III.

Such charms are affixed over the principal door-way, placed on walls, suspended from a cross-beam of the house, attached to bed-curtains, and at times worn on the person or in the hair.

Early in the morning of this day, it is customary for every householder to nail up on the lintels of the door a few leaves of the sweet-flag, *Ch'ang-p'u-ts'ao* 菖蒲草 (2). This plant grows in marshy places and moats. It has sword-like leaves (see annexed illustration), and a pungent aromatic smell, hence popular credulity attributes to it great efficacy for warding off attacks of evil spirits, who cause diseases and epidemics. Together with the leaves of the sweet-flag, all families, both in towns and in the country, hang up over the door branches of artemisia or mugwort, *Ngai* 艾 (3), which is also deemed efficacious in counteracting the influence of evil spirits.

Vendors of superstitious prints, as well as Buddhist and Taoist priests, ever eager after gain, drive a roaring trade by selling pictures of the "five venomous animals", *Wu-tuh* 五毒 (4). These are the viper, centipede, scorpion, toad and spider. Taken together, they are said to have the power of counteracting all pernicious influences. After having been stamped with the seal of a god, the picture is affixed on one of the walls of the house, and henceforth the family

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(1) See "charm conferring peace and felicity". Vol. II. p. 221. This luck-bearing script is suspended from the cross-beams of the house, especially on the fifth day of the fifth month, with the purpose of securing peace throughout the year.

(2) *Ch'ang-p'u-ts'ao* 菖蒲草. The sweet-flag *(Acorus calamus)*. See above. Chinese Superstitions. Vol. V. p. 502 (Nailing up sweet-flag on the door).

(3) *Ngai* 艾 *(Artemisia vulgaris)*, mugwort, or any plant from which moxa is obtained. Chinese Superstitions. Vol. V. p. 502.

(4) See Illustration exhibiting this protecting and exorcising charm. Chinese Superstitions. Vol. II. p. 224. It is believed that children, who wear this charm on the first five days of the fifth month, will be protected from having the colic, and from pernicious influences generally.

Fig. 203.

Image qu'on affiche dans les maisons comme porte-bonheur et représentant les 5 animaux nuisibles *Ou Tou*.
Picture of the "Five venomous animals", Wu-tuh 五 毒.

is deemed protected from all diseases and epidemics of the season, and from all evil influences which may injure the household. People also frequently employ for the same superstitious purpose pictures of Chang, the Heavenly Master, *Chang-t'ien-shi* 張天師, or *Chang Tao-ling* 張道陵 (1), first official head of the Taoist sect.

Others more generally prefer a picture of *Chung-kwei* 鐘馗 (2), a famous magician and exorcist, said to have lived in the time of the *T'ang* 唐 dynasty. He is represented as a swash-buckler, brandishing a sword, and trampling under foot a demon whose eyes he finally plucks out.

The above two pictures are affixed on this day in all pagan households. They do not, however, exclude others from being also used for exorcising purposes. Principal among these are pictures of the Ruler of the three Regions *(Trilokya), San-kiai ta-ti* 三界大帝 (3); *Liu hsüen-ying* 劉玄英, more commonly known as the Immortal Liu-hai, *Liu-hai sien* 劉海仙 (4); the Ruler of Heaven, *T'ien-kwan* 天官; or the Goddess of Mercy, *Kwan-yin* 觀音.

On this day, it is customary among pagan families to mix some powdered cinnabar in native wine, *Lung-hwang-tsiu* 龍 磺 酒 (1). The red colour, which the wine then assumes, is deemed to ward off spectral attacks and influences.

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(1) See on Chang, the Heavenly Master. Chinese Superstitions. Vol. II. p. 158. note 2. — Vol. V. First month, 15th day. p. 567.

(2) *Chung-kwei* 鍾馗. He was considered as a demon-expeller as early as the *T'ang* 唐 dynasty. At the present day, pictures of him are put up in houses and rooms as a protection against the disease-demons of summer. De Groot. The Religious System of China. Vol. VI. p. 1178. — Chinese Superstitions. Vol. III. p. 261. note 3.

(3) The three regions of existence are, according to the Taoists, heaven, earth and the waters ; according to the Buddhists, the regions of earthly longings, the region of form and that of formlessness (this latter place is the ante-chamber to Nirvana). Mayers. Chinese Reader's Manual. p. 297.—Chinese Superstitions. Vol. I. p. 37. note 1.

(4) *Liu-hai* 劉海. Tenth century A.D. An ardent votary of Taoism. He is popularly represented as a lad with one foot resting on a three-legged frog (the emblem of money-making), and holding in his hand a ribbon, upon which five pieces of gold are strung. Giles. Chinese Biographical Dictionary. p. 505.

The Dragon-boat festival.

Twan-yang king-tu 端 陽 競 渡 (2).

The dragon-boat festival is also celebrated on this day. Dragon-boats are long, slender crafts, usually about 40 or 50 feet in length. They are made in imitation of the fancied shape of a dragon, having an elevated bow resembling a dragon's head with open mouth. Each boat is manned by 20 or 30 men. The helmsman stands on the stern, while another sits on the dragon's head holding a flag, and regulating the movement of the rowers. Near the centre of the boat are two other men, one beating a gong, and the other a large drum (see annexed illustration). Large crowds of adults and children assemble to behold these "native regattas". Sometimes it happens that two boats run against each other, or other boats, or the stone butments of the bridge which spans the river or canal (3). Prizes and rewards are given to the swiftest boats, and these often give rise to quarrelling and fighting among the men who belong to the various crafts. In general, this festival is most popular, and an occasion of betting and merry-making among all classes.

The origin of this racing of dragon-boats is traced to the tragic death of a statesman and poet, named *K‘üh-yuen* 屈 原, or *K‘üh-p‘ing* 屈 平, who lived B.C. 332-295, and was a native of the State

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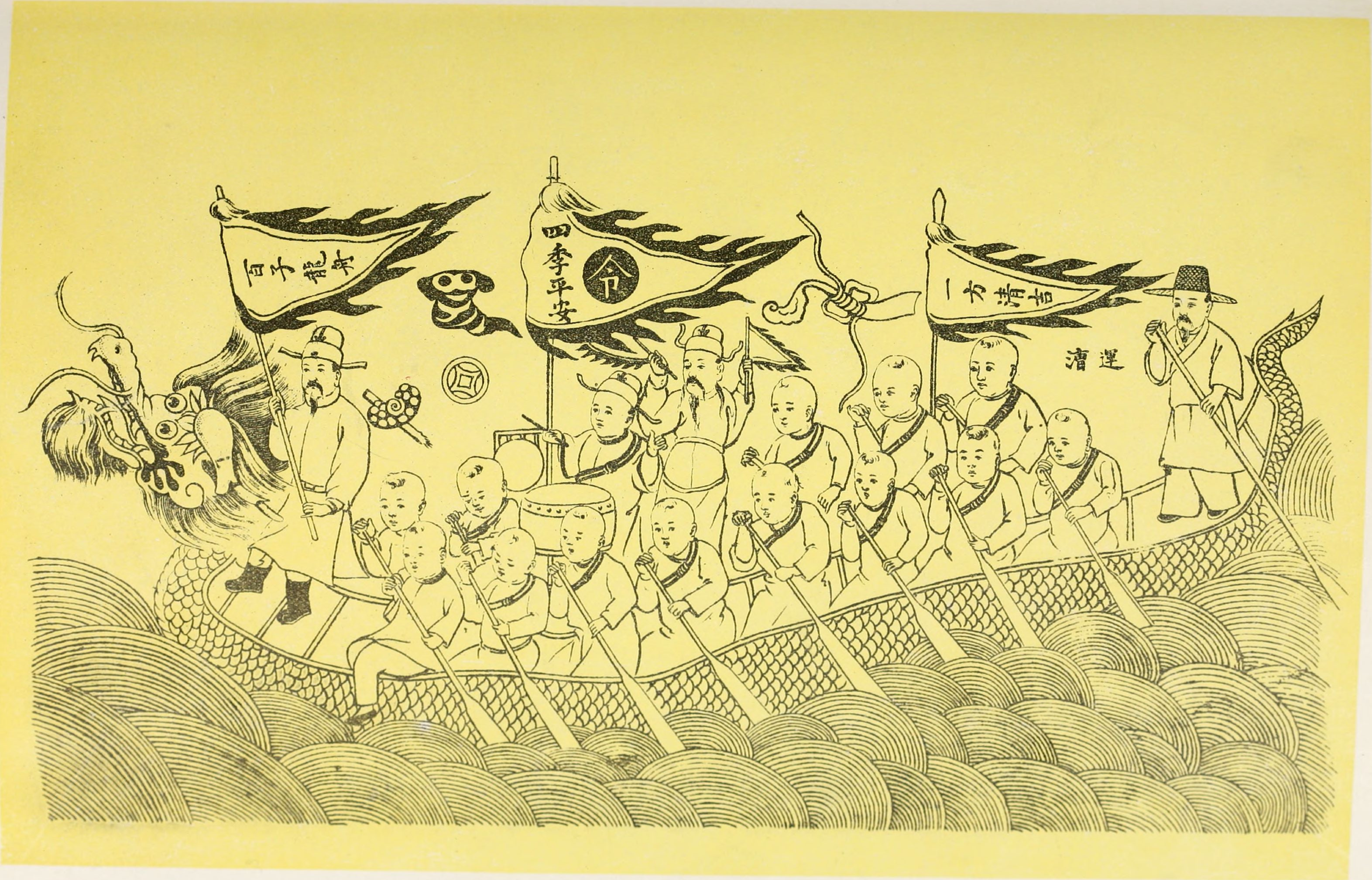
(1) See above. Chinese Superstitions. Vol. V. p. 508. n° 15 (Mixing powdered cinnabar in wine).

(2) Literally "Summer solstice regattas". Seeing the races on the Dragon-boat festival. Williams. Dictionary of the Chinese Language.

(3) The boats are also so long and narrow that they easily break in the middle. Accidents likewise occur from the excessive heat of the sun on the occasion of racing in these open boats. The men are usually in a high state of excitement, owing to the presence and the shouts of the spectators, the drinking of spirits, and the natural desire of excelling. Doolittle. Social Life of the Chinese. Vol. II. p. 59.


百子龍舟
四季平安
令
一方清吉
漕運

Tche-ma pour les bateaux-dragon.

Superstitious print employed at the Dragon-boat festival.

of *Ch'u* 楚, a large feudal principality comprising *Hu-kwang* 湖 廣 (the modern provinces of Hupeh and Hunan), parts of *Honan* 河 南, and *Kiangsu* 江 蘇. Its capital was *Kingchow-fu* 荆 州 府, on the *Yangtze* 揚 子. Under the reign of *Hwai-wang* 懷 王 (B.C. 328-299), *K'üh-yuen* 屈 原 was Privy Councillor and introducer of ambassadors to the Court. Though he had the full confidence of the prince, he was impeached by a jealous rival named *Kin-shang* 靳 尚, and cast into exile. Here he found solace in composing the poem *Li-sao* 離 騷 (1), or "Elegy on grief dispelled", wherein he sought to justify his character in the eyes of his sovereign. Later on, he advised Prince Hwai, *Hwai-wang* 懷 王, against making war upon the *Ts'in* 秦 state (2), but the ruler disregarded his minister's warning, and was finally captured by his opponents. His son Prince Siang, *Siang-wang* 襄 王, succeeding him, *K'üh-yuen* 屈 原 sunk deeper into disfavour, and was exiled for the second time to a place south of the *Yangtze* 揚 子. Discouraged, he resolved to bid farewell to life. Going to the bank of the *Mih-lo* 汨 羅 (a river in Hunan, flowing into the Tungt'ing lake on the S.E.), he clasped a stone to his bosom, and plunged into the waters of the stream (3). This took place on the fifth of the fifth month, B.C. 295, and has ever been commemorated by the Chinese under the name of the "Dragon-boat festival". The racing is supposed to represent the original research made by his countrymen in hope of recovering his corpse. In olden time offerings of rice in bamboo tubes were cast into the river, as a sacrifice to the spirit of the loyal minister. At the present day, special three-cornered rice dumplings, called *Tsung-tze* 粽子 (1), envelopped in the leaves of the water-flag, *Ch'ang-p'u-ts'ao* 菖蒲草, are eaten in memory of the event.

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(1) See text. Zottoli. Cursus Litteraturæ Sinicæ. Vol. IV. p. 209. K'üh-yuen's whole works were published in 17 volumes in 1883.

(2) *Ts'in* 秦. An ancient feudal State, which arose B.C. 897, and gradually extended over the whole of *Shensi* 陝 and *Kansu* 甘 肅, till in B.C. 249, under *Shi Hwang-ti* 始 皇 帝, it subdued all China, and established the short-lived dynasty of Ts'in (B.C. 249-206). Williams. Dictionary of the Chinese Language.

(3) The exact spot is known as *K'üh-t'an* 屈 潭 (K'uh's rapids), at the foot of the Yuh-keu hill, *Yuh-keu-shan* 玉 笥 山, twenty miles North of *Siang-yin-hsien* 湘 陰 縣. A. Tschepe, S.J. Histoire du Royaume de Tch'ou. p. 322. note (Variétés Sinologiques. n° 22).

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(1) In literary style *Kioh-shu* 角黍, a preparation of rice and millet, made from the variety *Nien-hwang-mi* 黏黃米, and eaten on the 5th day of the 5th moon. Williams. Dictionary of the Chinese Language.

Fig. 205.

Bateau-Dragon.
Celebrating the Dragon-boat festival (5th of the 5th moon).

ARTICLE VI.

EATING PORRIDGE ON THE 8th OF THE XIIth MONTH.

Lah-pah-chuh 臘 八 粥 (1).

The twelfth month in China is called the "Lah sacrificial month", *Lah-yueh* 臘 月, because in the time of the *Ts'in* 秦 dynasty (B.C. 249-206), the *Lah* 臘 sacrifice was offered during this month in honour of all the gods, genii and Immortals. Hence this twelfth month has been designated as the "*Lah* 臘 sacrificial month".

On the eighth day of the month, *Lah-pah* 臘 八, a singular custom is annually observed among the people of eating a certain kind of porridge. This is composed of the five kinds of grain, *Wu-kuh* 五 穀 (2), and vegetables, into which they put also a variety of fruits, such as earth-nuts, chestnuts, dates (in some places jujubes and water-caltrops), seeds of the medlar and trumpet-creeper (3), and boil them into a thick mass known as the "porridge of the 8th of the XIIth month", *Lah-pah-chuh* 臘 八 粥.

This is deemed to be efficacious in protecting from cold, warding off evil influences and preserving from epidemics.

On the same day Buddhist monks feast on their own special porridge, and send a bowl or two of it to their benefactors. This is called the "porridge of the seven precious ingredients *(Saptaratna)* and the five tastes", *Ts'ih-pao wu-wei-chuh* 七寶五味粥 (1).

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(1) *Lah* 臘, to sacrifice to the gods three days after the winter solstice. *Pah* 八, eight. *Lah-yueh* 臘 月 is a name for the twelfth month. *Chuh* 粥, gruel, congee, porridge. Williams. Dictionary of the Chinese Language.

(2) *Wu-kuh* 五 穀, the five esculents or grains are rice, millet, wheat, pulse and hemp. Mayers. Chinese Reader's Manual. p. 316.

(3) *Bignonia*. A species of creeper, reaching in the tropics to the tops of the highest trees. The flower is trumpet-shaped, hence the name "trumpet-creeper". It has pod-like fruit and winged seeds with much albumen. Century Dictionary and Cyclopædia.

The emperor despatched a special Court Official to preside over the cooking of this porridge on the 8th of the XIIth month. Several bowls of it were then forwarded to the princes of the Imperial family, and the high officials of the State.

In several localities it is customary to smear part of this porridge on the door-posts, as an offering to the "guardian god of the door", *Men-shen* 門神 (2). Juiube-trees, *Tsao-shu* 棗樹 (3), are also smeared therewith in the hopes that they will bear more fruit in the ensuing year.

It may not be without interest to record here a conversation, which took place between the Author and a Buddhist monk, with regard to the efficacy and origin of this superstitious practice.

The Missionary. — If you put the vegetables and the various grains apart, and prepare each in a different cooking-pan, you will have two dishes. If on the other hand you cook them together, you will have a mixed dish of both, differing from the former only through the fact that it has been prepared in a single cooking-pan. Why then do you attribute to the ingredients cooked in the single pan a virtue which the others have not ?

If, moreover, you eat this porridge during the first month or the twelfth, on the first or eighth day of the month, it is the same identical stuff that descends into your stomach, and thus appeases your hunger. Why then must you eat it on the 8th of the XIIth month in order to produce special effects ? No cause can produce an

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(1) The eighth of the 12th month is the anniversary of Sakyamuni's elevation to the rank of Buddha. The monks feast on seven precious things, earth-nuts, walnuts, mint etc... See above. Chinese Superstitions. Vol. V. Twelfth month, 8th day. p. 613.

(2) The guardian god of the door, *Men-shen* 門神. See on this household god. Chinese Superstitions. Vol. III. p. 261.

(3) *Tsao-shu* 棗樹 *(Zizyphus jujuba)*, the buck-thorn or jujube-tree, whose fruit is commonly called a date by foreigners, from the resemblance in shape and taste of both. Williams. Dictionary of the Chinese Language.

Fig. 206

La bouillie du 8 de la XII^e lune.

Eating porridge on the 8th of the 12th month, Lah-pah-chuh 臘八粥.

effect beyond its nature, hence to attribute to a thing an effect which it cannot obviously produce, is opposed to common sense. Now, every body admits that the power of warding off evil influences, or preserving from epidemics, is quite beyond the nature of the vegetables or grains which compose this porridge. You are, therefore, wrong in expecting from them effects which they cannot naturally produce.

The Buddhist monk. — The practice of eating this porridge is general throughout the provinces of *Kiangsu* 江 蘇 and *Nganhwei* 安 徽, and extends even to that of *Chihli* 直 隷 (1). In cities, towns and country-places, literati and the common people, even those who never eat porridge on other occasions, do so on this day, for the purpose of warding off evil, and drawing down happiness upon themselves. Whosoever eats it will be protected from cold throughout the winter, as it happened to the soldiers of Prince Chwang, *Chwang-wang* 莊 王.

We read, in fact, in the annals of the principality of *Ch'u* 楚 (2), that Prince Chwang, *Chwang-wang* 莊 王 (B.C. 613-590), marching at the head of his troops, waged war against the ruler of *Siao* 蕭 (3). It was in the midst of winter, and his soldiers suffered exceedingly from the cold season. The prince passed personally through the ranks, consoling and encouraging the men; officers and soldiers were thereby cheered up, and forgot the cold of the winter.

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(1) The argument adduced above, viz. that no cause can produce an effect beyond its nature, would convince any reasonable person of the futility of these superstitions, but in China custom and precedent are generally more powerful than reason, law or right. See Doolittle. Social Life of the Chinese. Vol. II. p. 411.

(2) *Ch'u* 楚. A large feudal State in the time of the *Chow* 周 dynasty, existing from B.C. 740-330, under the rule of twenty princes. It occupied *Hupeh* 湖 北, *Hunan* 湖 南, parts of *Honan* 河 南 and *Kiangsu* 江 蘇. Its capital was *Kingchow-fu* 荆 州 府, on the *Yangtze* 揚 子. Williams. Dictionary of the Chinese Language.

(3) *Siao* 蕭, a small principality near the Yellow River, now *Siao-hsien* 蕭 縣, in North-West *Kiangsu* 江 蘇. Williams. Dictionary of the Chinese Language.

Such is the historical argument, upon which Buddhist monks build up the superstitious practice of eating porridge on the 8th of the XIIth month. The passage quoted means simply, that the encouraging words of the Prince of *Ch'u* 楚, so comforted the troops that they bore up manfully the cold of the winter, but it does not mean that these words prevented them from feeling the cold.

Buddhist monks and followers of Buddhism generally believe, that the eating of porridge on the 8th of the XIIth month will protect them from the cold of the winter season, and that all who eat such porridge will enjoy the same favour as the soldiers of Prince Chwang, *Chwang-wang* 莊 王, who were protected from the cold through the words of their prince. Buddhists themselves show the fallacy of this silly argument, and desiring to feel warm, put on heavy clothing during the winter.

Fig. 207

La bouillie de pois rouges.

Preparing red-bean porridge, Ch‘ih-teu-chuh 赤荳粥·

ARTICLE VII.

EFFICACY OF RED-BEAN PORRIDGE.

Ch'ih-teu-chuh 赤 荳 粥 (1).

Legend records that *Kung-kung* 共 工 (2), one of the petty vassals who rose against *Fuhsi* 伏 羲 (B.C. 2852-2737), had a rebel son. This youth happened to die on the day of the winter solstice, and was subsequently worshipped as the God of epidemics. This malignant deity has a salutary fear of red beans, and hence porridge made of them is eaten on the 25th day of the XIIth month, in order to ward off all evil influences. Such is the origin of the present-day practice so prevalent among all classes, from the learned scholar to the untutored peasant, of eating rice mixed with red beans on this day. After the porridge has been cooked, part of it is placed in small bows or cups. These are then distributed to each member of the family. Should any one be absent, a bowl is reserved, and given to him on his return. Even suckling children get their share of the dish, and the same favour is extended to the cats and dogs of the household (see annexed illustration). Hence, this mixture is called "porridge for all folks, and all mouths".

In some families, it is customary to prepare this porridge with the addition of a little sugar. It is then called "sweet red-bean porridge" and is all-powerful for purifying foul air.

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(1) *Ch'ih* 赤, red, a purplish light red. *Teu* 荳, pulse, beans. *Chuh* 粥, gruel, porridge. Hence "red-bean porridge", eaten on the 25th of the twelfth month. Williams. Dictionary of the Chinese Language.

(2) *Kung-kung* 共 工. A legendary being, represented as leader of a titanic rebellion in olden times, when he well nigh overwhelmed the earth with a deluge (a Taoist fancy representing the struggle of the element water with that of wood). He was vanquished by *Nü-kwa* 女 媧, the sister of *Fuhsi* 伏 羲. From these legendary notions, the superstitions of later times have invested *Kung-kung* 共 工 with the attributes of the God of Water, *Shui-shen* 水 神. Mayers. Chinese Reader's Manual. p. 297.

Others add thereto some refuse of bean-curd, *Teu-fu-cha* 荳腐渣 (1), and enjoy a hearty meal of the delicacy, as it is deemed to be efficacious in obtaining remission of all sins and transgressions (2).

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(1) *Teu* 荳, pulse, beans. *Fu* 腐, rotten, corrupt, crushed to powder. The two characters taken together mean "bean-curd". *Cha* 渣, lees, dregs, refuse. Hence "refuse of bean-curd". Williams. Dictionary of the Chinese Language.

(2) *Lu-shi* 路史, a Taoist work in 47 books, written by *Lo-pi* 羅泌, of the *Sung* 宋 dynasty.— *Ts'ing-kia-luh* 清嘉錄.

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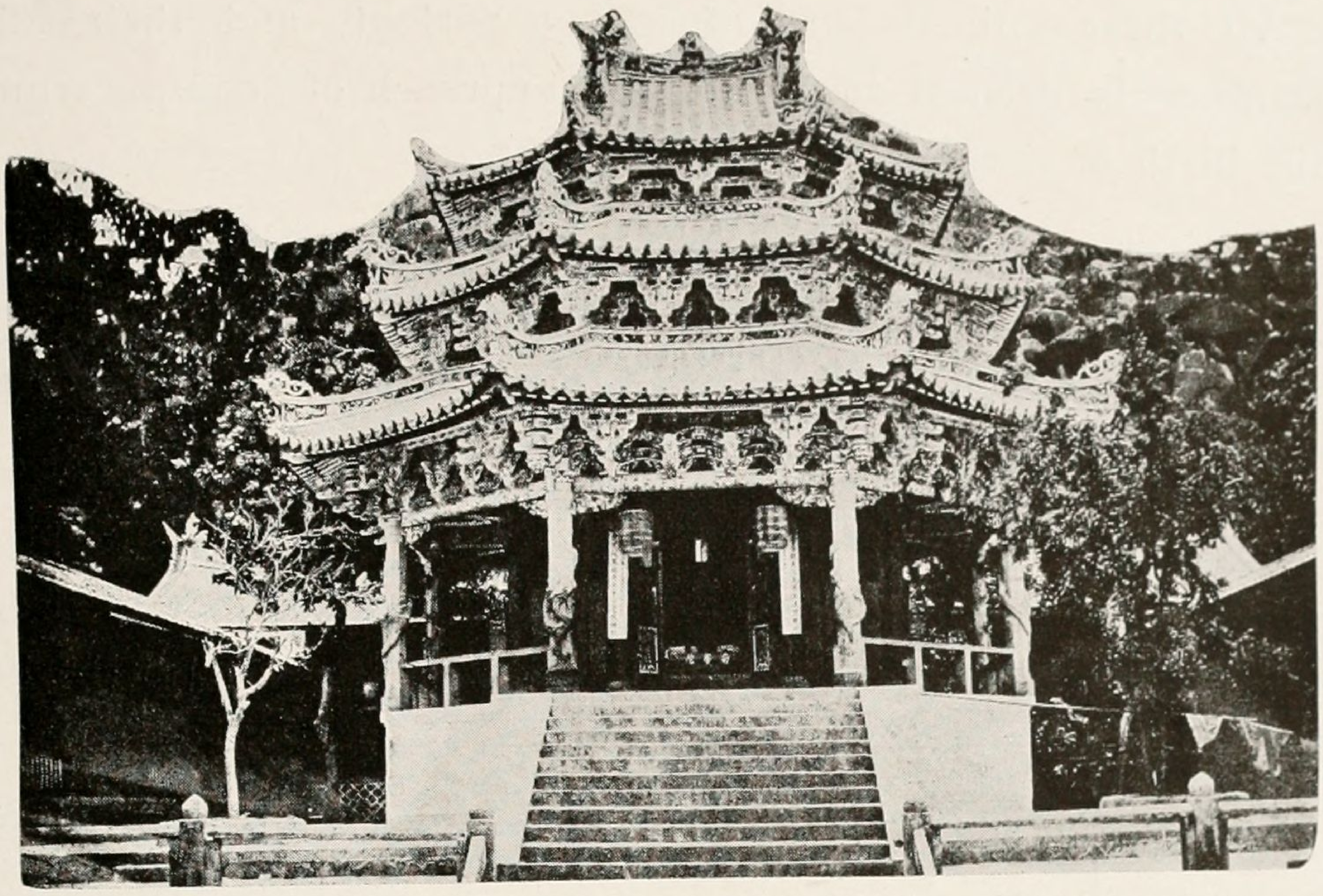

CHAPTER X.

ANIMALS, TREES AND PLANTS

ENDOWED WITH MARVELLOUS POWERS.

Among the various animals of China, four are deemed to be specially endowed with marvellous powers. The *Li-ki* 禮 記, or Record of Rites, enumerates them in the following order: the unicorn, *Lin* 麟; the phœnix, *Fung* 鳳; the tortoise, *Kwei* 龜; and the dragon, *Lung* 龍 (1).

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(1) *Li-ki* 禮 記. Book VII. p. 384. Legge's translation. These animals are called by Chinese writers the "four wondrous creatures", *Sze-ling* 四 靈, incorrectly rendered by some authors as "supernatural" (Mayers, Giles), "spiritually endowed" (Mayers), and "intelligent" (Legge). Williams and Couvreur elude the rendering of this rather abstruse character. These extraordinary animals are said to wield the power of transformation, and can render themselves visible or invisible at pleasure. All the four, says Legge, excepting the tortoise, are fabulous creatures. Legge. Li-ki. Book VII. p. 384. note 1 (Sacred Books of the East. Vol. XXVII).

All these animals are of happy portent, and their alleged appearance is deemed to herald the approach of good government, or the birth of virtuous men.

With regard to several other animals, especially the tiger, the fox, the crane and the cock, popular belief in China entertains many erroneous ideas, and is tainted with much superstition.

At a very remote period of Chinese history, the shell of the tortoise was employed for purposes of divination, official and private, but was abandoned about 300 B.C., owing to the difficulty of securing a plentiful supply of the animals, and also because the key to this species of divination was lost (1).

Among the plants, the milfoil or yarrow, *Chu-ts'ao* 著 草 (2), was also much used for clearing up doubts, and forecasting the good or evil issue of events. The stalks, divided into two heaps representing heaven and earth, were manipulated according to a fanciful theory of odd and even numbers, symbolizing the cosmic evolution of nature, the seasons and months of the year (3).

We shall deal briefly with each of these marvellous animals and plants, and wind up this volume by a few words on the wondrous effects attributed to some minerals.

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(1) Wieger. Histoire des Croyances Religieuses en Chine. p. 72 and 84. "L'écaille de tortue fut abandonnée après le troisième siècle avant l'ère chrétienne, l'antique clef d'interprétation des fissures s'étant perdue".

(2) *Chu* 蓍. *Achillea sibirica,* the milfoil or yarrow. A composite herb of a grayish green colour, and a foot or two high. The leaves are numerous, bipinnate and very finely divided. The flowers, white or slightly rose-coloured, are corymbed. Each corolla has 5 petals. The leaves and flowers are highly aromatic. It is found in *Shantung* 山 東, and Central China. Chinese Superstitions. Vol. IV. Preface. p. XI. note 6.

(3) Third Appendix to the *Yih-king* 易 經, or Classic of Changes. p. 365. Legge's translation. — Wieger. Histoire des Croyances Religieuses en Chine. p. 72.

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ARTICLE I.

THE TORTOISE.

Kwei 龜 (1).

1°. *Divination by the tortoise-shell.* — Divining by the tortoise-shell took place in China as early as 2300, or 2600 B.C. In these remote times, legendary lore relates that a tortoise appeared to *Hwang-ti* 黄 帝, in the waters of the Yellow River, and bore on its back some quaint script, generally called ''dragon-writing'' (2).

According to the Work entitled ''Elucidation of Historic Annals'', *Tze-chi-t'ung-kien-kang-muh* 資 治 通 鑑 綱 目, a prince of *Yueh-shang* 越 裳, the present-day Annam or Tongking, sent to the Emperor *Yao* 堯 (B.C. 2357-2255), the carapace of a large tortoise, upon whose back appeared ancient characters.

Yü the Great, *Ta-yü* 大 禹 (B.C. 2205-2197), beheld also a tortoise coming forth from the waters of the Loh river, *Loh-ho* 洛 河 (3). The animal bestowed on him a chart of the *Ho* 河, containing all about the regulating of the waters, and a scheme of the Great Plan, *Hung-fan* 洪 範 (4), which has swayed the rulers and sages of China down to the present day, and shaped the habits and life of the people.

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(1) *Kwei* 龜. The tortoise, regarded as the chief of mailed animals, and employed as an emblem of longevity. Williams. Dictionary of the Chinese Language.

(2) Annals of the Bamboo Books, *Chuh-shu-ki* 竹 書 紀 (The Reign of Hwang-ti). Legge. p. 109.

(3) The dragon-writing came forth from the *Ho* 河, and the tortoise-writing from the *Loh* 洛. The spirit of the Ho came forth and gave him a chart, containing all about the regulating of the waters. Annals of the Bamboo Books 竹 書 紀 (The Emperor Yü). Legge. p. 117.

(4) Heaven gave to *Yü* 禹 the Great Plan, *Hung-fan* 洪 範, with its divisions. The Great Plan, *Hung-fan* 洪 範 (A chapter of the Book of Records). p. 323. Legge's translation. Upon this text, *K'ung Ngan-kwoh* 孔 安 國 says: ''Heaven gave *Yü* 禹 the mysterious tortoise, which made its appearance in the waters of the *Loh* 洛, bearing marks on its back from 1 to 9, and thereupon *Yü* 禹 determined the virtues of these numbers as referring to heaven and earth, the Yin and Yang principles''. The occult qualities and applications of numbers were further developed in the *Yih-king* 易 經, or Classic of Changes. Legge. The Great Plan. p. 321.

In these remote ages, it was a customary principle of state-government to seek the will of Heaven by consulting the tortoise-shell. The tortoise was chosen because its back bore a fanciful resemblance to the heavenly vault, while its flat inferior part represented the earth's horizon. In order to secure a reply, the outer shell was taken off, part covered with ink and fire applied beneath. As the ink dried up, cracks and lines were formed, thus portending whether events would turn out favourably or unfavourably for the inquirer. Diviners only forgot that these cracks were produced by a natural cause acting on a mere lifeless shell, and hence were in nowise connected with future events. This so-called science of divination, handed down from antiquity, still prevails in China, and the people place implicit faith in its vain forecasts (1).

The *Li-ki* 禮 記, or Record of Rites, furnishes us several passages referring to divination by consulting the tortoise-shell, during the period of the *Chow* 周 (B.C. 1122-249), and *Han* 漢 (B.C. 206 — A.D. 221) dynasties.

1°. Thus in Book X, entitled the "Pattern of the Family", *Nei-tseh* 內 則, and dealing with the observances at the birth of a child, we find the following : "when a son and heir to the ruler of a Feudal State was born, the father made arrangements to receive him. On the third day, the tortoise was consulted for a high official to carry the child, and he who was chosen kept a vigil over night, and then in his court robes, received him in his arms outside the chamber" (2).

2°. Again in Book IV, entitled "Monthly proceedings of the Government", *Yueh-ling* 月 令, we find : "in the first month of winter, orders were given to the Grand Recorder, *Ta-shi* 大 史, to smear with blood the tortoise-shells and the divining-stalks, and by interpreting the indications of the former, and examining the figures formed by the latter, to determine the good and evil of their determinations" (1).

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(1) See Chinese Superstitions. Vol. IV. Preface. p. XVIII.

(2) *Li-ki* 禮 記, or Record of Rites. Book X. 內 則. § 2. n° 17 (Legge's translation. Vol. I. p. 472). — Couvreur. Chinese text. Vol. I. p. 663.

3°. Another reference, relating to choosing the site of a grave and a burial day, is found in Book XVIII, entitled "Miscellaneous Records", *Tsah-ki* 雜 記. Here, we read the following: "when they were divining by the tortoise-shell about the grave and the burial-day of a High Prefect, the officer superintending the operation wore an upper robe of sackcloth, with strips of coarser cloth across the chest, a girdle of the same material, and the usual mourning shoes. His cap was of black cloth, without any fringe. The diviner wore a skin cap" (2).

It is likewise recorded in history that divining by the tortoise-shell was resorted to during the *T'ang* 唐 dynasty (A.D. 620-907). A Prefect in the southern part of the State, wishing to curry favour with the new emperor *Hsien-tsung* 憲 宗 (A.D. 806-821), found nothing better than to forward him a hairy tortoise, *Mao-kwei* 毛 龜, i.e., an animal bearing on its back moss and sea-weed. It was a happy portent of longevity (3).

2°. *Tortoises assuming female form.* — Divers tales are found in Chinese folklore relating that tortoises may assume sometimes a female form. These were-tortoises haunt rivers, and seduce lewd men. Tortoise pedestals, or those huge stone tortoises erected on

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(1) *Li-ki* 禮 記, or Record of Rites. Book IV. 月 令. § 4. Part 1. n° 11 (Legge's translation. Vol. I. p. 298). — Couvreur. Chinese text. Vol. I. p. 393.

(2) *Li-ki* 禮 記, or Record of Rites. Book XVIII. *Tsah-ki* 記 雜. § 1. Part I. n° 12 (Legge's translation. Vol. II. p. 135). — Couvreur. Chinese text. Vol. II. p. 122.

(3) The tortoise is the symbol of old age. Divers marvellous tales are narrated in Chinese folklore with regard to its fabulous longevity, and its faculty of transformation. De Groot. The Religious System of China. Vol. I. p. 53. Vol. III. p. 1147. — Mayers. Chinese Reader's Manual. p. 94.

Chinese graves and mausolea (1), and bearing epigraphs or biographical notices of the deceased, may also be metamorphozed into female form, and thus disguised, have sexual intercourse with men (2). This is one of the reasons why the tortoise is considered by the Chinese as a symbol of lewdness (3). To sketch the outlines of a tortoise on a person's door or wall is a pointed insult, equivalent to saying he is profligate or of lax morals.

Besides, it may be observed that the Chinese sketch the picture of a tortoise at the extremities of blind alleys, at street-corners, and places where two walls meet, as these are generally availed of by passers-by for relieving nature. This is a warning to people, saying: "unless you have lost all shame, and resemble this lewd tortoise, you will keep off and commit no nuisance here".

3°. *Tortoise protecting river embankments.* — The solidity of the tortoise's carapace has given rise to the superstitious notion that a stone tortoise can effectively protect river embankments, and prevent them from giving way in the flood season. During the reign of the late *Kwang-hsü* 光緒 (A.D. 1875-1908), an Imperial Edict ordered *Li Hung-chang* 李鴻章 to proceed to a famous shrine on the banks of the Yellow River, and there offer three sticks of Tibetan incense to the divine tortoise (4) for having protected the embankments. This shows that the tortoise is held to protect effectively embankments, or practically that it is worshipped as a river-god even at the present day.

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(1) The custom of erecting tortoise-shaped pedestals began in the time of the *Sui* 隋 dynasty, A.D. 590-620. A tablet raised for a high officer must stand on the back of a huge stone tortoise. This causes long life to all, and perpetuates the existence of the family. De Groot. The Religious System of China. Vol. III. p. 1140.

(2) See Wieger. Folk-lore Chinois moderne. n° 104, & 196.

(3) It is also said to propagate its species by thought alone, and hence the progeny of the tortoise, knowing no father, is vulgarly taken as a synonym for the bastard-born. Mayers. Chinese Reader's Manual. p. 94.

(4) This divine tortoise was identified as the River-god. Giles. Chinese Biographical Dictionary. p. 439.

APPENDIX.

The ox protecting dykes and dams.

The tortoise protecting river embankments naturally leads us to mention a similar service rendered by the ox. The enormous strength of the animal has led to its being chosen, for protecting dykes and earthworks, raised on the banks of lakes and waterways. A full-size bronze ox, cast under the reign of *K'ang-hsi* 康 熙 (A.D. 1662-1723), is found at the present day at the outlet of the Hung-tseh lake, *Hung-tseh-hu* 洪 澤 湖, in North *Kiangsu* 江 蘇 (1). This superstitious monster may be seen on the Eastern side, near the market-town of *Kao-lin-kien* 高 臨 澗.

The Spring-ox borne in procession.

Ch'un-niu 春 牛 (2).

On the day preceding the commencement of Spring, *Lih-ch'un* 立 春, it is customary in China to organize a public procession, through the principal streets of every city and the suburbs, in honour of Spring. The Prefect and other petty officials, dressed in full robes and court caps, attend (3), and are borne in open sedans, preceded by a band of native musicians, and a retinue of servants bearing honorary tablets. The ceremony is a public expression of joy on the arrival of a New Spring.

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(1) This lake lies part in *Nganhwei* 安 徽, and part in *Kiangsu* 江 蘇. Heavy-laden junks can cross it in its entire length, and navigation is very brisk on its waters.

(2) *Ch'un* 春, Spring, the beginning of the year. *Niu* 牛, an ox, a cow. Hence the "Spring ox" borne in procession at the opening of Spring. This date varies with the lunar months of the Chinese year. It takes place generally in January or early February. Williams. Dictionary of the Chinese Language. — China Review. Vol. I. p. 62. — Wieger. Rudiments de parler Chinois. Vol. IV. p. 665.

(3) The Prefect on this day is attended by the Coast Inspector, and the two district magistrates, and by a large number of well-dressed citizens. No military officers or soldiers may engage in the procession. Doolittle. Social Life of the Chinese. Vol. II. p. 21 & 23.

In the procession, a paper image of an ox or domesticated buffalo, as large as life, is carried (1). The framework is made of bamboo splints, upon which paper of five colours—red, black, white, green and yellow—is pasted. These five colours represent the five elements of Nature, *Wu-hsing* 五 行: metal, wood, water, fire and earth. The five kinds of paper are generally pasted on the framework by a soothsayer, and in some cases by a blind man, who sticks them on at random.

The procession, after passing through the principal streets of the city, marches out of the East gate, and proceeds to a spot, where a temporary altar is erected in honour of the god of the Soil and Grain, or the god of Agriculture. Here, the Prefect worships, or in other words "welcomes the Spring", *Ying-ch'un* 迎 春. Incense, candles and wine are placed on the altar, while the officials kneel down thrice, and knock their heads nine times on the ground. The procession then re-enters the city. This ceremony is not merely a local custom, it is part of the annual observances in connection with the State religion of China (2).

The next day, a number of court underlings return, and armed with whips, beat the paper-ox to pieces. This is called "beating the Spring", *Ta-ch'un* 打 春 (3), and is a symbolical invitation to diligence in agriculture.

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(1) In some places, besides the paper-ox, a living buffalo is led along in the procession. When the ceremony is over, this animal is butchered, and the meat divided among the local officials. In other places, a small clay image of an ox is borne in the procession. Doolittle. Social Life of the Chinese. Vol. II. p. 22.

(2) In early times, the Son of Heaven, accompanied by his high officials and the Feudal Princes, went out to meet the Spring in the Eastern suburb. *Li-ki* 禮 記, or Record of Rites. Book IV. Monthly proceedings of the Government, *Yueh-ling* 月 令 (Legge's translation. Vol. I. p. 253).

(3) Beating the spring-ox may be interpreted of commencing the labours of Spring, and of energetic driving of cattle in ploughing. China Review. Vol. I. p. 203.

The crowd, which assembles to behold this procession, observes attentively which of the five colours predominates, and draws therefrom forecasts of the weather, rain, drought, cold or heat, during the coming year (4).

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(1) If white predominates, there will be a superabundance of floods and rain; while red portends fire; blue, strong winds and storms; black, sickness; and yellow, a plentiful year. China Review. Vol. I. p. 62.

ARTICLE II.

THE PHŒNIX.

Fung-hwang 鳳 凰 (1).

I. Appearances of the Phœnix.

This wondrous bird is said to appear on the advent of virtuous rulers, and is also a presage and an emblem of their auspicious government. The following are some of its recorded appearances, as narrated in the "Annals of the Bamboo Books", *Chuh-shu-ki* 竹 書 紀 (2), and other historical documents alleged to date from the earliest times.

1°. The first appearance of the bird happened in the reign of *Hwang-ti* 黃 帝 (B.C. 2697-2597), and is recorded as follows in the "Annals of the Bamboo Books", *Chuh-shu-ki* 竹 書 紀: "while the emperor was sitting in a boat near the *Loh* 洛, there came together phœnixes, male and female. Some of them abode in the emperor's Eastern garden ; some built their nests in the corniced

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(1) *Fung* 鳳. A fabulous and felicitous bird (Williams), of wondrous form and mystic nature, the second among the four supernatural creatures (Mayers. Chinese Reader's Manual. p. 40). The type of this bird seems to have been the Argus pheasant, which has been gradually embellished and exaggerated (Williams), while Professor Newton identifies it with the peacock of India (Giles. Adversaria Sinica. N° 1. p. 9).

(2) Annals of the Bamboo Books, *Chuh-shu-ki* 竹 書 紀. A collection of ancient documents, found A.D. 279, in the tomb of Prince Siang, *Siang-wang* 襄 王 (deceased B.C. 295), of *Wei* 魏, having been thus over 570 years in the bosom of the earth. It contains about 20 different documents, among them a book of annals from *Hwang-ti* 黃 帝, to the last of the *Chow* 周 rulers, B.C. 298. The whole is a compilation of the *Tsin* 晉 recorders, intended to present early sovereigns (who in reality were but petty chieftains) as perfect sages and models for all future ages. It is filled with ridiculous legends, extravagant statements, and many absurdities about the ancient worthies. Legge. Prolegomena to the *Shu-king* 書 經. Ch. IV. p. 105-107 (Annals of the Bamboo Books).

Fig. 208

Le Phénix, *Fong Hoang*.
The Phœnix, a bird of happy omen.

galleries of the palace, and some sang in the courtyard, the females gambolling to the notes of the males. In the 57th year of the cycle, in the autumn, phœnixes, male and female, appeared again". (1).

2°. When *Chao-hao* 少昊 (B.C. 2597-2513), son and successor to *Hwang-ti* 黃帝, ascended the throne, there was the auspicious omen of phœnixes. The "Bamboo Annals", *Chuh-shu-ki* 竹書紀, relate that during his reign "he led an army of birds and dwelt in the West, where he organized his officers by names taken from birds" (2).

3°. Under *Yao* 堯 and *Shun* 舜 (B.C. 2357-2205), they appeared several times. The "Bamboo Annals", *Chuh-shu-ki* 竹書紀, contain the following: "When *Yao* 堯 had been on the throne 70 years, phœnixes appeared in the courtyard of the palace", while on the accession of *Shun* 舜, "they came and nested in the courts" (3). We read also in the *Shu-king* 書經, or Book of History, compiled by Confucius from the records of the earliest dynasties, that the music of *Shun* 舜 not only moved Spirits and men, but even caused beasts and birds to gambol to its melodious strains (4). The original text is as follows: "when the nine parts of the service had been performed, the male and female phœnix came with their measured gambollings into the court".

II. Worship of the Phœnix.

1°. During pre-historic times, no record is found of the phœnix having so far received any kind of worship. It is only under the reign of *Chao-ti* 昭帝 (B.C. 86-73), of the Former Han dynasty, *Ts'ien-Han* 前漢, that we find the first historical record of official worship being offered to it. Considering the number of State superstitious functions, which were already performed under *Wu-ti* 武帝 (B.C. 140-86), the preceding emperor, this new one should in nowise surprise us (1). Historians attribute the novel worship to the influence of the regent *Hwoh-kwang* 霍光 (2), who, for the purpose of flattering the boy-emperor *Chao-ti* 昭帝, informed him that a phœnix appeared in B.C. 84, on the Eastern sea-coast. Hereupon, a court official was immediately despatched for the purpose of making offerings to the auspicious bird. Had the regent been a scholar, says the national historiographer of the *Ming* 明 dynasty, he would never have committed such a blunder (3).

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(1) Bamboo Books. Legge's Chinese Classics. Vol. III. P.I. p. 108, 109.— Elucidation of Historic Annals, *Tze-chi t'ung-kien-kang-muh* 資治通鑑綱目.

(2) Bamboo Books. Legge's Chinese Classics. Vol. III. P.I. p. 110.

(3) Bamboo Books. Legge's Chinese Classics. Vol. III. P.I. p. 113, 115.

(4) This is the music which so delighted Confucius that he forgot the taste of flesh for three months. Analects. *Lun-yü* 論語. Book VII. Ch. 13. Legge's Chinese Classics. Vol. I. p. 63.

2°. In the year B.C. 73, a bevy of phœnixes appeared in *Shantung* 山東, apparently to congratulate *Suen-ti* 宣帝 (B.C. 73-48) on his accession to the throne (4). *Hwoh-kwang* 霍光 again despatched officials for the purpose of making them a thank-offering, while the emperor granted a general amnesty, in order to manifest his joy at the appearance of the auspicious birds. Three years later, the wondrous creatures appeared again in the principality of *Lu* 魯 (5),

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(1) *Wu-ti* 武帝 (B.C. 140-86) was throughout his whole reign under the influence of Taoists, and believed in their degraded practices. Magic intrigues disturbed the peace of the palace and the State. M^c Gowan. Imperial History of China. p. 97-100.—Chinese Superstitions. Vol. V. p. 484 (Wooden puppets).

(2) *Hwoh-kwang* 霍光. Called the "king-maker" of the Han dynasty. He raised successively to the throne three emperors, who were all puppets in his hands, he having ever succeeded in holding the supreme direction of affairs. Mayers. Chinese Reader's Manual. p. 54.

(3) Elucidation of Historic Annals, *Tze-chi t'ung-kien-kang-muh* 資治通鑑綱目 (Reign of Chao-ti).

(4) *Suen-ti* 宣帝 (B.C. 73-48). Reared in a peasant's family, whose daughter he wedded. In the 3rd year of his reign, Hwoh-kwang's wife poisoned the empress and child, and had her own daughter placed on the throne. Later on, she plotted to murder the emperor, but was arrested and executed. M^c Gowan. Imperial History of China. p. 103.

(5) *Lu* 魯. The native state of Confucius, Mencius and their disciples. Granted to Tan, Duke of Chow, *Chow Kung-tan* 周公旦, B.C. 1122. The "Spring and Autumn Annals", *Ch'un-ts'iu-chwen* 春秋傳, written by Confucius, record its history from B.C. 722-481. Williams. Dictionary of the Chinese Language.

and for the second time an amnesty was granted throughout the State. The emperor was thoroughly deluded, says with no little irony the State historiographer *Ch'en Jen-sih* 陳仁錫.

This craze for inventing appearances of the wondrous bird and worshipping it, was due principally to *Hwoh-kwang* 霍光, who found therein a means of flattering the pride of powerful monarchs, ingratiating himself with them, and thus wielding influence in the State.

In recent times, the appearance of the phœnix is a commonplace in Chinese history. Whenever a Minister deems it necessary to glorify a peaceful reign or flatter a successful monarch, the phœnix appears. The whole is a cunning device invented to uphold a tottering throne, or flatter a powerful ruler.

The last advent of the phœnix is said to have occurred at *Fung-yang-fu* 鳳陽府, in *Nganhwei* 安徽, on the occasion of the Imperial power passing into the hands of *Hung-wu* 洪武 (1), founder of the *Ming* 明 dynasty, A.D. 1368. The phœnix, says the legend, appeared on the tomb of Hung-wu's father, and scratched the mound erected to his memory. A touch of the marvellous lends relief to all great enterprises! Since this auspicious event, *Fung-yang-fu* 鳳陽府 has become famous for its pictures of the phœnix. Some of these productions are real masterpieces, and it is difficult to imagine the enormous number of them which the city turns out annually, and exports to all parts of the country.

III. Description of the Phœnix.

The phœnix is a mysterious bird, which appears only in times of peace and prosperity, but remains concealed when a kingdom is in a state of unrest (1). Among the three hundred and sixty kinds of the feathery tribe, the phœnix is the king of all.

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(1) *Hung-wu* 洪武. His original name was *Chu Yuen-chang* 朱元璋. Born of obscure parents, he entered at first the Buddhist monastery 皇覺寺, near *Fung-yang-fu*, but later on joined an army of insurgents, who rose against the Mongol dynasty. Finally victorious, he was proclaimed emperor in 1368, and took the title *Hung-wu*. Mayers. Chinese Reader's Manual. p. 27.

It has a hen's head, the eye of a man, the neck of a serpent, a locust's viscera, a swallow's brow, and the back of a tortoise (2).

Its tail, which is like that of a fish, has twelve feathers, except in years with an intercalary month, when they are thirteen. Its song is composed of five harmonious notes, and each of the five colours embellish its plumage. This divine bird is the product of the Sun, the great *Yang* 陽 principle, hence it is often represented as gazing on the sun, or a ball of fire (see annexed illustration). The Sun being the active principle in Nature, the phœnix has great influence in the begetting of children.

The phœnix comes from the East, the realm of the Sages. It bathes in the limpid waters of the clearest fountains, flies above the *K'uen-lun* 崑 崙 mountains, and rests at night in the caves of the Vermilion Rock, *Tan* 丹. If in its flight, it descends to earth, immediately all the feathery tribe gather round it, and pay to it their humble respects. Several Chinese paintings represent this fanciful scene.

It alights only on the "sterculia-tree", *Wu-t'ung-shu* 梧 桐 樹 (3), and feeds on the fruit of the bamboo. It drinks only the waters of crystal streams. It is six feet in height. The male is called *Fung* 鳳, and the female *Hwang* 凰, the two forming a compound name, which is usually employed as the generic designation for this wondrous bird.

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(1) When a kingdom is tranquil, and the ruler is fond of peace, the phœnixes come and dwell in it. Annals of the Bamboo Books. Legge's Chinese Classics. Vol. III. P.I. p. 109 (notes and comments).

(2) Mayers adds "and the outward semblance of a dragon". Mayers. Chinese Reader's Manual. p. 41.

(3) *Wu-t'ung-shu* 梧 桐 樹. *Sterculia platanifolia,* so called from the fetid flowers of some species. A large tree with simple feather-veined leaves, and unisexual flowers in drooping panicles. The fruit has five radiating woody follicles opening on the upper edge. The seeds give an acrid oil, used for lamps. In China, the fall of its leaves, according to a popular saying, announces the arrival of autumn. Century Dictionary and Cyclopœdia.

In Chinese poetry, many allusions are made to the inseparable fellowship of the male and female phœnix (1). The phœnix is the emblem of conjugal fidelity, and jade girdle-ornaments, with double phœnixes, are frequently given as love-tokens between husband and wife (2).

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(1) See the *Shi-king* 詩 經, or Book of Odes. Part III. *Ta-ya* 大 雅 (Greater Odes of the Kingdom). Book II. Ode 8. Legge's Chinese Classics. p. 494. "The male and female phœnix give out their notes on that lofty ridge". Upon which Legge remarks: of course, it was all imagination about such fabulous birds making their appearance.

(2) Laufer. Jade (A study in Chinese archæology and religion). p. 222.

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ARTICLE III.

THE UNICORN.

K'i-lin 麒 麟 (1).

I. Appearances of the Unicorn.

In the preface to the Work entitled "Elucidation of Historic Annals", *Tze-chi-t'ung-kien-kang-muh* 資 治 通 鑑 綱 目, we read that during the reign of *Hwang-ti* 黄 帝 (B.C. 2697-2597), a unicorn appeared one day in the Imperial park (2).

It is also stated in the same Work that two unicorns gambolled in the vicinity of Yao's capital (3). This place was deemed, according to tradition, to be *P'ing-yang-fu* 平 陽 府, in the South-East of *Shansi* 山 西.

The biographers of Confucius, wishing doubtless to extol their hero, mention likewise that a unicorn appeared to his mother a short time before the birth of the Sage. The wondrous animal knelt before her, and cast forth from its mouth a slip of jade, upon which was the inscription: "the son of the essence of water shall succeed to the withering *Chow* 周, and be a throneless king". She then, adds the legend, tied a piece of embroidered ribbon around its horn,

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(1) *K'i* 麒, the male of the Chinese unicorn. *Lin* 麟 (from deer and ignis fatuus, because it appears flittingly), the female of the unicorn, which is drawn with a scaly body. Williams. Dictionary of the Chinese Language.— A fabulous, auspicious animal, which appears when Sages are born, or when wise and virtuous rulers are on the throne. Some authors hold it may have been some kind of animal now entirely extinct, while others consider that the Chinese derived the idea from the giraffe, or a large species of antelope.

(2) Annals of the Bamboo Books, *Chuh-shu-ki* 竹 書 紀, where this legend is first recorded. Legge's translation. p. 109 (Reign of Hwang-ti).

(3) The Annals of the Bamboo Books record but one appearance of the *K'i-lin* in the times of *Yao* 堯. The text is as follows; "in the seventh year of *Yao*, there was a *K'i-lin*". Legge's translation. p. 112.

Fig. 209

La Licorne.

The Chinese Unicorn, which appears when Sages are born.

and the animal disappeared. When the fact was related to the father of Confucius, he said, the creature must have been the *K'i-lin* 麒 麟, or unicorn (1).

The foregoing examples fully exhibit the peculiar circumstances in which the unicorn appears. Like the phœnix and the dragon, the unicorn portends peace and prosperity. Its alleged appearance is a cunning device, designed to flatter an eminent man, or a prosperous ruler. The same mysterious animal may, however, appear as the forerunner of some impending calamity, or when the death of a Sage is approaching. Thus, in the Spring of B.C. 479, a short time before the death of Confucius, a strange animal was caught in a hunting excursion. Nobody being able to tell what it was, Confucius was called to look at it. He at once knew it to be a *Lin* 麟, or unicorn (2). Legend writers add that it bore on its horn the piece of ribbon, which his mother had attached to the one that appeared to her before his birth. The Sage was much afflicted by the event, and cried out: "for whom have you come, for whom have you come"? His tears flowed freely, and he added: "the course of my doctrine is run", or in other words, my end is approaching (3).

In fine, the unicorn, like the dragon and the phœnix, is a mere device invented for flattering a hero, whom the historian wishes to extol to the skies, or it is designed to concentre the admiration of the people, ever in quest of the marvellous, upon the memory of an eminent man. To honour the unicorn is to honour a purely fabulous creature, which has never existed except in the fanciful brain of extravagant writers (1).

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(1) Legge's biography of Confucius. The Chinese Classics. Vol. I. p. 59. note 5.

(2) The original text is as follows: "in the 14th year of Duke Ngai, *Ngai-kung* 哀 公, in Spring, some hunters in the West (not western hunters, as Giles translates it. Ch -English Dictionary, n° 7186 麟) captured a lin, *Ch'un si-show hwoh-lin* 春 西 狩 獲 麟. These words close the *Ch'un-ts'iu* 春 秋, but Legge doubts whether the passage is from the pen of Confucius. Legge. The Chinese Classics. Vol. V. P.II. p 834.

(3) See the "Family Sayings", *Kia-yü* 家 語, which Legge styles "The aprocryphal Analects". Legge. The Chinese Classics. Vol. V. P.II. p. 834. note.

II. Description of the Unicorn.

The following is a description of this wondrous animal, as found in Chinese authors.

"The male beast is denominated *K'i* 麒, and the female *Lin* 麟, whence the generic description usually employed, is the compound epithet *K'i-lin* 麒麟. It is the noblest form of the animal creation, and is full of gentleness. According to the *Eul-ya* 爾雅 (2), or "Literary Expositor", it has the body of a deer, a horse's hoof, the tail of an ox, and a single horn with a fleshy growth on the tip (3). It feeds on no living thing, and never treads on a blade of live grass (4). It appears only when wise and virtuous rulers are on the throne". Some writers add that it cunningly avoids the snares and shafts of the hunter. Unfortunately, however, one was captured in the Principality of *Lu* 魯 (5), in the fourteenth year of the rule of Prince Ngai, *Ngai-kung* 哀公.

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(1) We may be sure, says Legge, there never was such an animal as the lexicographers and scholars of China describe and delight to dwell upon. Chinese Classics. Vol. V. P.II. p. 834.

(2) *Eul-ya* 爾雅. A dictionary of terms used in classical and other writings. It is divided into 19 sections, each of which treats of a separate class of subjects. Part of it is said to date from the early times of the *Chow* 周 dynasty, B.C. 1122. Wylie. Notes on Chinese Literature. p. 9.

(3) To show, says Legge, that the creature while able for war, wills to have peace. Legge. The Chinese Classics. Vol. IV. P.I. p. 19. — That it had but one horn is contradicted by later writers. In the alley leading to Hung-wu's tomb, at Nanking, the unicorn has split hoofs, a scaled dorsal back, and a pair of straight horns bent backwards. De Groot. The Religious System of China. Vol. II. p. 819 & 823.

(4) In the Annals of the Bamboo Books, *Chuh-shu-ki* 竹書紀, this passage is applied to the phœnix, but not to the unicorn. Legge. The Chinese Classics. Vol. III. P.I. p. 108.

(5) This must have been some sort of antelope, says Legge, uncommon in *Lu* 魯. Legge. The Chinese Classics. Vol. V. P.II. p. 834.

III. Practical conclusion.

The following is the practical conclusion, which the people, deceived by extravagant and fanciful writers, have drawn from the above description. Since the unicorn appears in times of universal peace, and portends the birth of sages and eminent men, we must worship it, in order to obtain wise and virtuous children. Hence countless pictures representing a unicorn bestowing a child on parents, and bearing the following inscription: "the unicorn that grants children", *K'i-lin sung-tze* 麒麟送子 (1).

Painters and artists have given various forms to pictures of the unicorn bestowing a child on parents. To offer such a present on the occasion of a marriage, is always of good omen, and hence is received with pleasure. Newly married females, and even those of advanced years, affix frequently these pictures in their private rooms, hoping thereby to give birth to sons (2). A picture of the unicorn is likewise stuck on the door of the women's apartments for the some purpose.

When a bride is brought in pomp to the home of the bridegroom, it is customary to place the picture of a boy riding on a unicorn in front of the bridal sedan (3).

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(1) See Chinese Superstitions. Vol. I. p. 5. Illustration 6 (The K'i-lin, or Unicorn bestowing a child). The painter has depicted the animal with a pair of horns.

(2) Hence, perhaps, the origin of the saying that an extraordinary bright boy is the "son of the unicorn", or the "gift of the unicorn". "A child that can ride the unicorn", is one who gives marks of unusual talent, and of future promise as a scholar or a mandarin". Doolittle. Social Life of the Chinese. Vol. II. p. 322.

(3) At the feast of lanterns (fifteenth of the 1st month), a kind of lantern representing a boy riding a unicorn is exposed for sale in vast numbers. When one purchases such a lantern and gives it to a friend, he means by the act, I wish you may have a very bright son. Doolittle. Social Life of the Chinese. Vol. II. p. 322.

Goddesses invoked for granting children, as *Kwan-yin* 觀音, and the Celestial Fairy, *T'ien-sien* 天仙, are frequently represented riding on a unicorn, and bearing in their arms a child, which they are deemed to bestow on their devout worshippers (1).

In this, as in other instances, the people have gradually passed from the symbol to the worship of the object represented, placing therein implicit faith, and hoping to obtain therefrom special favours.

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(1) Chinese Superstitions. Vol. I. p. 1 and 2. — Vol. V. p. 578. Third month, 26th day.

◆

Fig. 210

Le Dragon.

The Horned Yellow Dragon.

(The most honoured of China's 4 wondrous animals)

ARTICLE IV.

THE DRAGON.

Lung 龍 (1).

The dragon, *Lung* 龍, is sometimes spoken of in China as a fabulous creature, and at others as a veritable deity, hence endless confusion in the writings of authors, as well as in the folklore of the country when describing this quaint monster. In the first part of this article, we shall deal with the dragon as a fabulous beast, and in the latter with the same being considered as a deity, or rain-god, and especially supplicated in times of drought or floods.

I. Alleged appearances of the Dragon

The dragon is a fabulous monster, described by Chinese tradition and writers, in the same extravagant manner as the phœnix and the unicorn. The first recorded appearance of the dragon, *Lung* 龍, is said to have occurred under the reign of *Fuhsi* 伏 羲 (B.C. 2852-2737). A strange creature, called a dragon-horse, rose from the waters of the Ts'ai, *Ts'ai-ho* 蔡 河, a tributary of the *Hwai* river 淮 (2). The monster bore on its back a scroll inscribed with the Eight Diagrams, or *Pah-kwa* 八 卦 (3). *Fuhsi* 伏 羲 received them as a gift from heaven. These symbols—a combination of lines, whole and broken—were embodied in the *Yih-king* 易經, or Classic of Changes. Each of the trigrams has a special name, with a symbolical and fanciful meaning, applied to the various events of life, and deemed to manifest the will of Heaven (1).

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(1) *Lung* 龍. The dragon, a legendary four-footed monster (Mayers), the chief of scaly beings, wielding the power of transformation, and the gift of rendering itself visible or invisible at pleasure (Williams). In its shape, it is probably derived from the crocodile, which hides itself in the winter, and appears again in the spring. Encyclopœdia Sinica. p. 147. — Allen. Early Chinese History. p. 19. note 3.

(2) Elucidation of Historic Annals, *Tze-chi t'ung-kien-kang-muh* 資 治 通 鑑 綱 目.—Chavannes. Mémoires historiques de Se Ma-ts'ien. Annales des trois souverains. p. 6 (Fou-hi).

(3) *Pah-kwa* 八 卦, or the Eight Diagrams. They served much for divination and geomancy during the period preceding the era of *Wen-wang* 文 王 (12th century B.C.). Transmitted orally, they were consigned in the *Yih-king* 易 經, or Classic of Changes, one of the most ancient of the Chinese Classics. Mayers. Chinese Reader's Manual. p. 334.

Fuhsi 伏羲 gave the title of dragon to his officials, in memory of the monster which bestowed on him the mystic symbols.

The emperor *Hwang-ti* 黃帝 (B.C. 2697-2597) beheld in a dream two dragons, who presented him with a scroll. He kept vigil and fasted, then proceeding to the banks of the Yellow River, *Hwang-ho* 黃河, a huge tortoise offered itself to his gaze (2).

When *Yao* 堯 was on the throne seventy years, in the second month, a dragon-horse appeared with red lines on a green ground. The animal ascended the altar, laid down the scheme, and departed (3).

In the fourteenth year of *Shun* 舜, the crouching dragons came forth from their dens (4).

When Yü the Great, *Ta-yü* 大禹, was crossing the *Kiang* 江, in the middle of the stream, two yellow dragons took the boat on their backs (5).

On the birthday of Confucius, his biographers inform us that two dragons entwined with their folds the roof of the house in which he was born (1).

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(1) See Chinese Superstitions Vol. IV. p. 333.—Preface. p. XII-XIII.

(2) Elucidation of Historic Annals, *Tze-chi t'ung-kien-kang-muh* 資治通鑑綱目 (Hwang-ti).

(3) Annals of the Bamboo Books, *Chuh-shu-ki* 竹書紀. Legge's Chinese Classics. Vol. III. P.I. p. 113 (Reign of Yao).

(4) Annals of the Bamboo Books, *Chuh-shu-ki* 竹書紀. Legge's Chinese Classics. Vol. III. P.I. p. 116 (Reign of Shun).

(5) Annals of the Bamboo Books, *Chuh-shu-ki* 竹書紀. Legge's Chinese Classics. Vol. III. P.I. p. 118 (The Emperor Yü). The people were all afraid, but Yü laughed and said: to be born is the course of Nature; to die is by Heaven's decree. Why be troubled by the dragons? On this, they went away, dragging their tails.

The alleged appearances of the dragon have ever played an important part in the State government of China. Rulers and ministers, whenever it was necessary to uphold Imperial schemes or prop up a tottering throne, availed themselves of five ingenious devices, viz: heaven, the dragon, the phœnix, the unicorn, divination by the tortoise-shell and the milfoil (2). These, they wielded with consummate ability, and in thorough consonance with the needs and requirements of the times.

The High Minister and courtier, *Wang K'in-joh* 王 欽 若 (3), said one day to the emperor *Chen-tsung* 眞 宗 (A.D. 998-1023), of the Northern Sung dynasty, *Peh-Sung* 北 宋: "the ancient sovereigns of China had recourse to so-called revelations, whenever they were needed to back up Imperial schemes, or curb the turbulent masses of the people into submissiveness to the throne. Does your Majesty believe that a dragon-horse appeared to *Fuhsi* 伏 羲, or the Great Yü, *Ta-yü* 大 禹, and presented them with mystic scrolls? Verily, these Sages invented those so-called appearances in order to sanction their policy". The foregoing words caused the emperor to reflect, and a few days afterwards he wrote to the famous scholar *Tu-hao* 杜 鎬, and asked him in the most straightforward manner: "is it true that a dragon-horse, bearing a scroll on its back, appeared to *Fuhsi* 伏羲, and that a large tortoise rose from the Loh, *Loh-ho* 洛河, and appeared to the Great Yü, *Ta-yü* 大禹?" The aged scholar, taken rather unawares, and ignoring the exact purpose of the emperor, replied: "the Sages invented these appearances in order to exact obedience from the people". These words sunk deep into the mind of the superstitious emperor, and henceforth he resolved to adopt a similar course. He had visions and visits from heavenly beings (1). Even a blue dragon vouchsafed to appear on the summit of the *T'ai-shan* 泰山 (2), thereby conferring the approval of heaven on the unscrupulous policy of the ruler.

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(1) According to a legend, the mother of Confucius brought him forth in the cave of the "hollow mulberry-tree". On the night when the child was born, two dragons came and kept watch on the right and left of the hill, while a spring of clear water bubbled up from the ground, and dried again when the child was washed in it. Legge. Biography of Confucius. p. 59.

(2) See on the tortoise-shell and the milfoil. Chinese Superstitions. Vol. IV. Preface. p. X-XII.—Vol. V. p. 660-661.

(3) *Wang K'in-joh* 王 欽 若. A courtier and high official, during the reign of *Chen-tsung*, whose superstitious vagaries he encouraged, enjoying in return the highest Imperial favour and bounty. To his intrigues, the upright minister *K'ow-chun* 寇 準 owed his downfall, and finally his death in exile. Mayers. Chinese Reader's Manual. p. 241.

This opinion is shared by several of the present-day scholars of China. Materialistic and agnostic as they generally are, they disbelieve altogether these so-called appearances, but maintain they are necessary for governing the masses, and compelling them to submit to the will of the rulers.

The various appearances of the dragon have been conjured up in the same manner, and for the same purpose, as the blue monster that appeared during the reign of *Chen-tsung* 眞宗.

II. Description of the Dragon.

The following is a description of this fabulous animal as found in Chinese writers. *Kwan-tze* 管子 (3) declares that the dragon becomes at will reduced to the size of a silkworm, or swollen until it fills the space of heaven and earth. It wields the power of transformation, and can render itself visible or invisible at pleasure. At the Spring equinox, it ascends to the skies (1); and at the Autumnal equinox, it buries itself in rivers or in the depths of the ocean. It bears on its forehead a peculiar protuberance, called *Ch'ih-muh* 尺木. Only the dragons, which bear this distinctive mark, can ascend to the skies (2).

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(1) See above. Chinese Superstitions. Vol. V. p. 510-511 (Two letters received direct from heaven in the short space of six months).

(2) *T'ai-shan* 泰山, literally the "Great Mountain". A sacred mountain in *Shantung* 山東, anciently regarded as a divinity, and raised by a *Sung* 宋 emperor to the rank of "Equal of Heaven". Chavannes. Le T'ai-chan. — Encyclopœdia Sinica. p. 540 (T'ai-shan).

(3) *Kwan-tze* 管子. Died B.C. 645. A native of the State of *Ts'i* 齊, and one of the most renowned statesmen of antiquity. He wrote a philosophical work on government and legislation (Giles holds it is a forgery of later times), and his name is enrolled in the list of Sages. Mayers. Chinese Reader's Manual. p. 91. — Giles. Chinese Biographical Dictionary. p. 382.

The authentic species of dragon has, according to Chinese belief, the following nine characteristics :

1°. The horns of a deer.
2°. The head of a camel.
3°. A demon's eyes (3).
4°. The neck of a snake.
5°. A tortoise's viscera.
6°. A hawk's claws.
7°. The palms of a tiger.
8°. A cow's ears.
9°. And it hears through its horns, its ears being deprived of all power of hearing.

The dragon is the active principle of the *Yin* 陰, or in other words, he is the *Yang* 陽 of the *Yin* 陰, and produces clouds at pleasure. The clouds, which rise in the air and flit across the heavens, are produced by the breath of his mouth, states the scholar *Han-yü* 韓愈 (4). He soars on the clouds, and thus speeds through the air (1). Beneath his chin is found a special kind of pearl, possessing magic powers, and used for bewitching his pursuers.

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(1) The dragon is the emblem of Spring and the East. In ancient descriptions of the heavens, the Eastern quadrant is called the "Azure Dragon", *Ts'ing-lung* 青龍. De Groot. The Religious System of China. Vol. I. p. 317.

(2) *Shwoh-wen* 說文 (the first dictionary published in China, A.D. 100. It contains 540 radicals). — *San-ts'ai t'u-hwui* 三才圖會 (Cyclopædia of Arts and Sciences in 106 books. Numerous pictorial embellishments).

(3) Others state it has a rabbit's eyes, a frog's belly, a carp's scales. Dennys. The Folk-lore of China. p. 108 (Description of the Dragon).

(4) *Han-yü* 韓愈. A.D. 768-824. Statesman, philosopher and poet of the *T'ang* 唐 dynasty. He detested Buddhism, because it was a foreign religion. Banished at the close of his life to *Kwang-tung*, he devoted himself to civilizing its rude inhabitants, who symbolized his efforts in a legend that he expelled from their rivers a huge crocodile, *Ngoh-yü* 鱷魚. After his death, he was canonized as *Wen* 文, or *Han Wen-kung* 韓文公. Mayers. Chinese Reader's Manual. p. 50.

The classification of dragons is due to the emperor *Hwei-tsung* 徽宗 (A.D. 1101-1126), one of the last rulers of the Northern Sung dynasty, *Peh-Sung* 北宋.

This superstitious prince divided all dragons into five kinds, which he canonized under the title of "dragon-spirits", and raised to the dignity of kings.

1°. The blue-dragon spirits, most compassionate kings.

2°. The red-dragon spirits, kings that bestow blessings on lakes.

3°. The yellow-dragon spirits, kings that favourably hear all petitions.

4°. The white-dragon spirits, virtuous and pure kings.

5°. The black-dragon spirits, kings dwelling in the depths of the mystic waters.

To the above kinds may be added the hornless dragon, *K'iu-lung* 虯龍, placed on the tombs of high officials, and deemed to shower down blessings on the deceased and his descendants (2).

The Cyclopœdia of Arts and Sciences, entitled *Koh-chi king-yuen* 格致鏡原 (3), states that a dragon-lake is found in the vicinity of the Mao hills, *Mao-shan* 茆山. This lake is comparatively small, but in its waters live some ten small black dragons, about three inches in length. They are all four-footed creatures, and hold their heads erect. Their eyes shine with a greenish lustre, and red streaks run across the abdomen. They are sexless, and resemble lizards. In times of drought, they grant rain when offerings are made to them, and hence they are honoured in the same manner as mountain demons.

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(1) The dragon is a deity, symbolic of fertile rain, rain-sending clouds, thunder and lightning. As a water-god, he soars in the clouds, and pours out his blessings on the parched earth. De Groot. The Religious System of China. Vol. III. p. 1194.

(2) During the *Ming* 明 dynasty, hornless dragons were carved on the tombstones of Imperial princes and high officials. De Groot. The Religious System of China. Vol. III. p. 1142.

(3) *Koh-chi king-yuen* 格致鏡原. A Cyclopædia in 100 books, compiled by *Ch'en Yuen-lung* 陣元龍, and published in 1735. It contains the origin and history of various subjects, with quotations (frequently incorrect) from ancient and modern literature. Wylie. Notes on Chinese Literature. p. 188.

The Classic of Hills and Rivers (Lands and Waters), *Shan-hai-king* 山 海 經 (1), also relates that a winged dragon dwells at the South Pole. After having slain the rebel *Ch'i-yiu* 蚩 尤 (2), it could not ascend in the air, and was thus compelled to hide beneath the earth, causing drought. By making a picture of this dragon, an abundant rainfall may be secured.

It is probably this passage of the Classic of Hills and Rivers, *Shan-hai-king* 山 海 經, that has given rise to the ridiculous ceremony in which pictures of dragons are borne in procession to ensure rain, *Kiu-yü* 求 雨, and which will be described further on.

Other fanciful writers divide dragons into four classes, of which various accounts are given.

1°. The celestial dragon, that ascends to the skies, *Sheng-t'ien-chi-lung* 升 天 之 龍 (3).

2°. The spiritual dragon, that causes the wind to blow, and produces rain for the benefit of mankind, *Shen-lung* 神 龍.

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(1) The Classic of Hills and Rivers, *Shan-hai-king* 山 海 經. A geographical compilation dating back to the times of the *Chow* 周 dynasty (12th century B.C.). It contains many statements about strange and singular beings, zoological and botanical wonders said to exist in ancient China. Modern scholars distrust much of its contents. Wylie. Notes on Chinese Literature. p. 43. — De Groot. The Religious System of China. Vol. IV. p. 215.

(2) *Ch'i-yiu* 蚩 尤. A legendary being said to have rebelled against *Fuhsi*, B.C. 2637. Williams. Dictionary of the Chinese Language.

(3) Mayers states that this class of dragon guards the mansions of the gods, and prevents them from falling to earth. Mayers. Chinese Reader's Manual. p. 142.

3°. The earthly dragon, that works out the course of rivers and streams, and cannot ascend to the skies, *T'u-lung* 土龍 (1).

4°. The dragon of hidden treasures, that watches over wealth concealed in the bosom of the earth, and protects it from the rapacity of mortals, *Ts'ang-lung* 藏龍.

In several pictures of the Taoist God of Wealth, *Ts'ai-shen* 財神, he is represented riding on a dragon, or accompanied by two dragons, which stand on each side of him, and are deemed to watch over his boundless treasures (2).

It would seem that these representations owe their origin to Hindu *Yakshas* or *Yakshinis,* genii ruled over by *Kuvera,* the Brahmanic god of wealth. Yakshas are commonly represented in sculptures in semi-human form, and are described by some as cruel. Chinese painters may have copied the Hindu picture, and gradually transformed the Yakshas into dragons.

In China, the dragon symbolizes the emperor, and the blessings of his beneficent government. The picture of a dragon is embroidered on the Imperial robes (3). Gods and goddesses are also frequently represented riding on a dragon.

At the present day, officials and wealthy Chinese, when borne to the grave, have dragons and a tiger embroidered on the drapery of their catafalques, on the top and the two opposite sides. These represent the Eastern and Western quadrants, and the beneficent influences of the Universe, which are deemed thereby to descend on the bearers, and the grave of the deceased (4).

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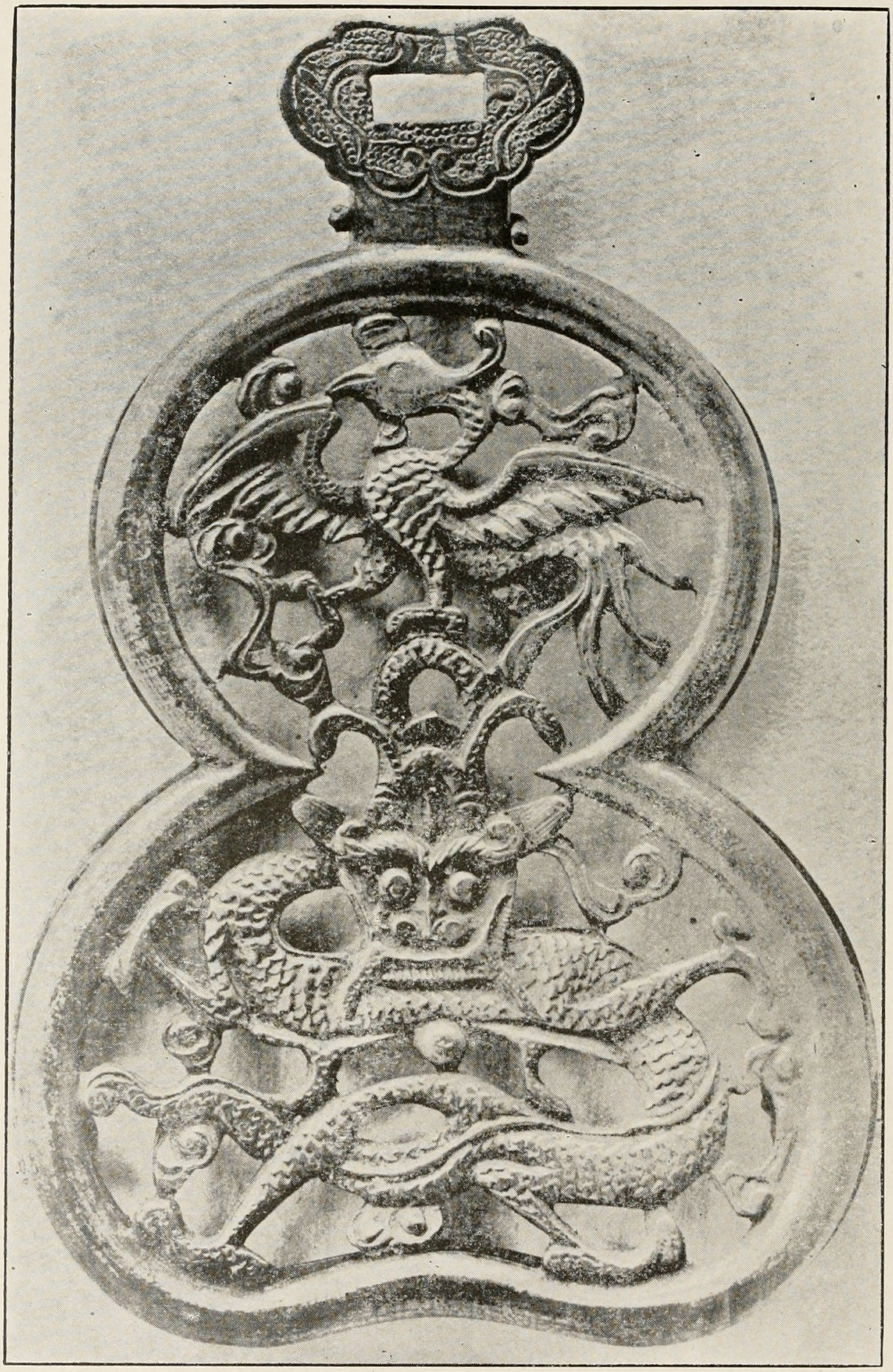
(1) The four quadrants of the heavens influence corresponding parts of the earth, and their spiritual energies settle in mountains and hills, and control the streams that issue from them. These spiritual influences are called the dragon. De Groot. The Religious System of China. Vol. III. p. 1009.

(2) See above. Chinese Superstitions. Vol. V. p. 637. Illustration 201 (The Taoist God of Wealth).

(3) The five-clawed dragon is appropriated solely to pictures, embroideries or figures, used by the Imperial Court. A dress with a five-clawed dragon worked on it can be used by one of Royal blood only. Dennys. The Folk-lore of China. p. 107.

(4) De Groot. The Religious System of China. Vol. I. p. 317.

Fig. 210bis.



Insignia of the "Red Sect", Hung-pang 紅邦, *whose members worship the dragon and the unicorn.*

III. Worship of the Dragon. — Ceremony of praying for rain.

At the present day in China, it is customary in times of drought to organize a dragon procession, and pray for rain (1). The following method is generally followed. A paper dragon is made and painted so as to represent a scaly monster. A few hairs are stuck on the snout, and a pair of horns adapted to the head. This image is then placed on a platform, and eight stalwart men bear it on their shoulders. The procession is headed by two men carrying banners, upon each of which is inscribed the following sentence: "all good folks (on one side of the banner) pray for rain" (on the other side). The men or boys who carry the banners wave them from side to side as they walk along, crying out: "the rain is coming, let it rain". They are followed by the crowd, each person bearing in the hand a green branch of the willow-tree (2), while others burn incense-sticks, and display their joy at the coming of the rain. The ceremony is practised in the above manner throughout all North *Kiangsu* 江 蘇.

The prayer formulary for begging Shen-nung to grant rain (3), *Shen-nung kiu-yü-shu* 神 農 求 雨 書, states that in order to obtain a copious downpour, blue dragons are to be invoked on a *Kiah-yih* 甲 乙 day, and youths aged from 12 to 16 must dance turning to the East. Red dragons must be supplicated on a *Ping-*

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(1) The dragon is the symbol of fertilizing rain, the god of waters, especially supplicated in times of drought or flood. Its importance is, therefore, very great among such an agricultural people as the Chinese Encyclopædia Sinica. p. 147.

(2) See on the efficacy of the willow-tree. Chinese Superstitions Vol. V. p. 503. n° 8.

(3) *Shen-nung* 神 農. The divine husbandman. A legendary emperor, said to have lived B.C. 2737-2697, and who taught the people the art of husbandry and the medical use of plants. He is honoured at the present day as the God of Agriculture and Medicine. Giles. Chinese Biographical Dictionary. p. 646. In early times, prayers for rain were addressed to him. Laufer. Jade. p. 186.

ting 丙丁 day, and dancing must be performed by grown-up persons, their faces turned towards the South. Yellow dragons are to be invoked on a *Wu-ki* 戊己 day, and grown-up persons must dance in the central point of the compass (1). White dragons are invoked on a *Keng-sin* 庚辛 day, and dancing is performed by old men facing the West. Black dragons are supplicated on a *Jen-kwei* 壬癸 day, and old men must dance in a Northerly direction. Should rain fail to come despite these peculiar ceremonies, the South gate of the city is closed, and water sprinkled outside it. At the same time a curious ceremony takes place at the North gate. This is opened, and a piece of human bone buried beside it.

When the drought is prolonged and threatens the crops, it is customary for the local official to order general abstinence ; proclamations are also occasionally issued forbidding the killing of swine for three days. Should the rain-god lend a deaf ear to these supplications, money is collected for the purpose of performing theatricals in his honour (2). Should he neither be moved by prayers, theatricals or processions, recourse is had to threats, and the infuriated people even trample under foot a picture representing him in effigy.

Formerly, under the reign of *Kia-k'ing* 嘉慶 (A.D. 1796-1821), China suffered from a prolonged drought. Prayers, sacrifices and processions proving of no avail, the Emperor issued an Imperial edict, banishing the obdurate dragon to the remote regions of the I-li river, *I-li-ho* 犁伊河. These orders were being carried out, and the unfortunate dragon had already reached the plains of Mongolia, when some Court officials, touched with compassion at the sufferings of the victim, supplicated the Emperor in his behalf and obtained pardon. An Imperial messenger was forthwith despatched, and the happy news communicated to the guardians of the dragon, who returned with him in all haste and restored him to the watery element. Beneath all this comedy, there is much superstition and silly credulity, and rare are those folks who distrust the power of the dragon for granting rain. Should a sudden gust of wind sweep across the higher regions of the heavens, and cause a break in the clouds, immediately all cry out: "behold the dragon soaring on high and flitting through the clouds" (1).

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(1) The Chinese admit five points of the compass : North, South, East, West, and the Centre. Mayers. Chinese Reader's Manual. p. 312.

(2) Theatricals in China are often an act of worship, and are generally employed in important festive celebrations. All large temples have theatres, and the reputed birthdays of gods are almost invariably celebrated by the performance of plays before their images. Doolittle. Social Life of the Chinese. Vol. II. p. 298.

The Author witnessed one day a waterspout on the Ch'ao lake, *Ch'ao-hu* 巢湖 (2), to the South of *Lüchow-fu* 廬州府, in *Nganhwei* 安 徽 province. On this occurrence, the numerous boatmen, who then travelled on the lake, seemed terrified and cried out with all their might: "the dragon, behold the dragon".

The time of the year when excessive drought prevails, is in the sixth or seventh month, nearly corresponding to our July or August. In such occasions, both the people and the officials pray for rain, each in a manner peculiar to themselves. We shall here set forth the methods generally followed in the provinces of *Kiangsu* 江蘇 and *Nganhwei* 安徽.

1°. *Praying for rain by the people.*

a). An image, called the dragon-king, *Lung-wang* 龍王, is made of bamboo splints. This is covered over with yellow paper or cloth, and carried by some youths. Preceding or following are several men bearing flags, yellow, green, black and white. The yellow and the white flags symbolize respectively wind and water, while the green and black ones represent clouds. On each is an inscription signifying that prayer is offered for rain, and that the procession is for the benefit of the people. At the head of the procession march musicians playing on native instruments, while others beat boisterously their gongs and drums.

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(1) In Southern China, especially in Canton, typhoons are believed to be caused by the passage of a "bob-tail dragon", *Twan-wei-lung* 斷尾龍, and it is sometimes averred that this animal is actually seen on such occasions passing through the air. Dennys. The Folk-lore of China. p. 109.

(2) *Ch'ao-hu* 巢湖. This lake lies at the bottom of a basin formed by the surrounding region. Its circumference is about 125 miles. Rivers flow into it from every side, except on the East, where it empties itself into the *Yang-tze* 揚子, through a large canal.

Besides, a man carries suspended at the extremities of a pole two buckets of water. With a green branch, he sprinkles it on the ground, crying out: "the rain comes, the rain comes". The people in the procession wear white conical caps without tassels, and several bear in their hands lighted sticks of incense. Shopkeepers along the way also erect a tablet to the dragon-king, and burn incense and white candles before it (1).

b). Should the drought persist, instead of the dragon-king, the statue of the Goddess of Mercy, *Kwan-yin* 觀音 (2), or some other local deity is fetched from a neighbouring temple, and borne in procession.

c). In places where a mountain stream or a grotto is found, as at *Shang-men-tung* 上門洞, in *Ningkwoh-fu* 寗府國, the procession proceeds to the spot. The village worthy then fills a bottle with water, and returns carefully with it, in the hopes that the country will be soon blessed with an abundant rainfall.

2°. *Praying for rain by the officials.*

In times of drought, the officials also pray for rain; to act otherwise would irritate popular feeling, and run counter to hoary traditions and the general custom of the country.

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(1) Red is an emblem of joy, and therefore red candles would not be tolerated in praying for rain. Doolittle. Social Life of the Chinese. Vol. II. p. 119.

(2) In Southern China, this goddess is also invoked for rain. Sometimes, says Doolittle, in place of the dragon-king, an image of the Goddess of Mercy, or of a Goddess of Children, taken from some celebrated or popular temple, is carried in the procession. Occasionally also, while praying for rain, the image of a deified monkey is used by some classes of the people. Doolittle. Social Life of the Chinese. Vol. II. p. 118.

a). In ordinary cases, they go once or twice a day, usually on foot, carrying a stick of lighted incense, to some famous shrine in the neighbourhood (1). There they offer incense before the idol, accompanied with three bowings and nine knockings of the head on the ground.

b). When the drought is excessive, they occasionally issue proclamations prescribing general abstinence, and forbidding the slaughtering of swine for three days (2). Should the drought persist, these orders may be extended to a week or more. During this time, no meat may be exposed for sale publicly. In the general opinion of the people, it is always unlawful to kill cattle for food.

c). Sometimes, though rarely, the officials close during the daytime one or more of the city gates. When done, this is a mark of great distress, and indicates the earnest desire of all for rain.

d). Should the deity invoked lend a deaf ear to their supplications, the idol is sometimes degraded, or exposed to the sun's rays outside the gate of the temple. It is imagined that the god thus exposed, and becoming dry and parched by this process, will feel the more the need of rain, and hence be moved to grant relief without delay

The pernicious superstition known as geomancy, *Fung-shui* 風水 (3), and which causes much disorder among the people, is founded on the belief in the power of the dragon. Whenever the mineral resources of the country are to be exploited, whenever a quarry is to be opened in a mountain, or a brick-kiln erected on a hill-side, immediately it is said the dragon will be troubled in his den, and will inflict misfortune on the country (1). Hence the work undertaken has to be abandoned in deference to popular feeling, and through fear of exciting the anger of the masses.

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(1) In Southern China, they generally go to the temple of the Pearly Emperor, *Yuh-hwang* 玉皇, the supreme divinity of the Taoists. While they burn incense, a company of Taoist priests recite prayers according to their custom, and beg their god to procure rain. Doolittle. Social Life of the Chinese. Vol. II. p. 120.

(2) During these days, pork may be had privately, but at a price somewhat dearer than usual. Doolittle. Social Life of the Chinese. Vol. II. p. 121.

(3) See on geomancy and the disorders it causes in China. Chinese Superstitions. Vol. IV. p. 414. note 1.

Worship of snake-gods.

From the worship of the dragon, the transition to that of snake-gods is easy (2). These snakes are found in various places throughout the country. Shrines, called "temples of the dragon-king", *Lung-wang-miao* 龍王廟, are erected in their honour, and they are worshipped as a deity.

When the Author was at *Wu-ho* 五河, in *Nganhwei* 安徽, he witnessed the following incident. One day, it was reported all over the city that a snake had been discovered. The animal was taken with the greatest care to a local shrine, and there worshipped by the whole population. The official Salt Commissioner, *Yen-tao* 鹽道, accompanied by the people, went processionally to the shrine, and offered incense to the animal, bowing three times with nine knockings of the head in honour of the new deity. Finally a large temple was erected, and the animal maintained at the expense of the public. Similar temples are found in other places, and official honours offered to these deified snakes (3).

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(1) It is this superstition which has so strenuously opposed the introduction of railways, telegraph lines and other Western appliances into China in the latter part of the 19th century. It has not, however, proved an insuperable obstruction, for whenever the Government made up its mind to introduce a necessary invention, the silly people were made to feel that the will of the rulers had to be obeyed. Ball. Things Chinese. p. 314.

(2) The religious mind of China has never made a scientific distinction between snake and dragon. Dennys. The Folk-lore of China. p. 107.

(3) In South China, and especially in Canton, many temples are the residence of a sacred serpent, which, when sacrifice is offered, crawls out of its hole, drinks the wine and devours the eggs placed on the altar without being deterred at the sight of the persons standing by. After finishing its meal, the creature quietly glides away. Dennys. The Folk-lore of China. p. 105.

IV. Refutation by Chinese authors of dragon and snake worship.

The scholar *Wu Yuen-i* 吳元扆, Prefect of *Ting Chow* 定州, in *Chihli* 直隸, in the time of *Chen-tsung* 眞宗 (A.D. 998-1023), of the Northern Sung dynasty, *Peh-Sung* 北宋, refused energetically to comply with the desires of soothsayers, who begged him pray to the dragon for the purpose of obtaining rain. He answered them, saying: "soothsayers deceive the people; dragons are mere animals, how can they in anywise influence the clouds? Only sincerity of heart can move heaven" (1).

In A.D. 757, the emperor *Suh-tsung* 肅宗, of the *T'ang* 唐 dynasty, ordered to erect altars, and offer sacrifice to the dragons that lived in certain ponds. The district magistrate of Chao-ying, *Chao-ying-hsien* 昭應縣, to-day *Lin-t'ung-hsien* 臨潼縣, in *Shensi* 陝西, presented a memorandum to the throne, couched in the following terms: "ponds are the abodes of dragons; when water is found in them, the dragons are gods; when they dry up, the dragons are no better than crickets. Hence, so long as water remains, they disport in it; and when there is none, they expire. At present, all ponds are long dried up, and there are no dragons found in them; why then honour them, and repair the temples in which they are worshipped?" (2).

Let us also quote for curiosity sake some of the quaint and primitive arguments set forth in a chapter of Wang-ch'ung's "Critical Disquisition" on the fictive dragon, *Wang-ch'ung lun-heng-lung-hsü-p'ien* 王充論衡龍虛篇.

"Either it is characteristic of the dragon to dwell in the clouds, and there he brings forth his young, and does not descend to earth;

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(1) Annals of the Sung dynasty, notice on Wu Yuen-i, *Sung-shi Wu Yuen-i chwan* 宋史吳元扆傳.

(2) Encyclopædia of general information, *Wen-hsien t'ung-k'ao* 文獻通考. Compiled by *Ma Twan-lin* 馬端臨 at the close of the 13th century. It contains 348 books. Supplements have been added in 1586, and 1772. Wylie. Notes on Chinese Literature. p. 69.

or he may descend and ascend, and then his young are brought forth here below, and when they grow up, they ascend into the clouds. When it is said that the dragon ascends into the air, it is meant that he is a spirit; if he were not a spirit, he could not ascend into the clouds, for it is characteristic of spirits to be able to ascend on high. Man, however, is nobler than the dragon; how is it then that the nobler creature cannot ascend on high, and the lower and inferior one can do so?... — Besides, the dragon has an outward appearance, and therefore moves visibly about; if he moves about, he can also eat; now a being that has an outward appearance, moves visibly about and eats, cannot be called a spirit.

Moreover, is it not generally said, that the dragon is the king of the three hundred kinds of animals? As he is the king of the animal creation, he must have a body, for what is a king that has no body?" (1).

Finally, we may quote the words and deeds of another high official opposed to the worship of dragons. This praiseworthy official was called *Hu-ying* 胡頴. He was a native of *Hunan* 湖南, and held office in the reign of *Tu-tsung* 度宗 (A.D. 1265-1275), of the Southern Sung dynasty, *Nan-Sung* 南宋. Upright, energetic, sincere and learned, he disbelieved the wonders attributed to so-called spiritual beings; wherever he passed, he demolished superstitious shrines, and laboured for the reform of the manners and customs of the people.

In the city of *Hengchow-fu* 衡州府, in *Hunan* 湖南, there was a celebrated shrine, in which through some contrivance, the pious pilgrims were impressed with fear; *Hu-ying* 胡頴 had it levelled to the ground.

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(1) *Wang-ch'ung* 王充, A.D. 19-90. A philosopher, perhaps the most original and judicious among all the metaphysicians China has produced. In his "Critical Disquisitions", *Lun-heng* 論衡, in 30 books, he exposes the exaggerations and inventions, *Hsü* 虛, of Confucianists and Taoists with equal freedom, and evinces a strange superiority to the fantastic beliefs of his countrymen. The Emperor ***K'ien-lung*** 隆乾 admits the truth of his attacks upon superstitious notions. Mayers. Chinese Reader's Manual. p. 239.

At *Ch'aochow-fu* 潮 州 府, in *Kwangtung* 東 廣, Buddhist monks kept in one of their temples a huge serpent (1), for the purpose of exciting and instilling fear into the people. All officials, who passed through the place, worshipped it as a god. At last, a Prefect failed to perform this duty, and as a prolonged drought afflicted the country, the calamity was attributed to the official's neglect. He was compelled to make offerings to the monster. While performing the ceremony, the serpent crawled out of its hole, and the official was so scared that he died of fright.

When *Hu-ying* 胡 穎 came to Canton, he heard about this sad occurrence. He, therefore, ordered the monks to bring the serpent into his presence. Exhibited shut up in a cage, the animal was of a black colour, and had attained considerable size.

Hu-ying 胡 穎 addressed the monster, and said : "if you are a spirit, you may transform yourself in three days (2). If this is not done, all shall see that you are not a spirit". After the three days had elapsed, the serpent still retained its natural form, whereupon *Hu-ying* 胡 穎 had it killed, and destroying the temple, punished also the mischievous monks (3).

APPENDIX.

The Carp, Li-yü 鯉 魚 (4).

The dragon roams about in its watery element under the shape of a carp. Countless are the legends that relate how such and such a person was rewarded for setting free a carp (1). The finny creature was in reality a dragon-king, *Lung-wang* 龍王, or a member of that fabulous race.

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(1) Dennys states that such serpents were also kept at *Wuchow-fu* 梧 州 府, in ***Kwangsi*** 廣 西. — See above. Sacred serpents kept in temples in Canton. p. 690. note 3.

(2) The dragon wields the power of transformation, and the gift of rendering itself visible or invisible at pleasure. Williams. Dictionary of the Chinese Language. — Mayers. Chinese Reader's Manual. p. 142. — Chinese Superstitions. Vol. V. p. 677. note 1.

(3) Annals of the Sung dynasty, *Sung-shi* 宋 史.

(4) *Li* 鯉, the carp. It is regarded as the king of fish, and is fabled to turn into a dragon. Williams. Dictionary of the Chinese Language.

Thus we find it related in the "Records of Western Travels", *Si-yiu-ki* 西遊記 (2), that the father of *T'ang-seng* 唐僧, was resuscitated by a dragon-king, *Lung-wang* 龍王, whom he formerly set free in the waters under the form of a carp. A considerable number of folks consider it a good and meritorious work to set free a carp, which they have caught in a net, or fished up from the river.

See annexed illustration, where the carp is exhibited "leaping the dragon's gate", *Li-yü t'iao-lung-men* 鯉魚跳龍門, a recondite allusion, meaning rapid promotion in getting degrees.

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(1) See on this Buddhist doctrine of giving freedom to living animals. Chinese Superstitions. Vol. IV. p. 445.

(2) *Si-yiu-ki* 西遊記. A fanciful account of the adventures of a Buddhist monk, named *Yuen-chwang* 元莊, who went to India in the 7th century, and after sojourning 17 years in the country, returned with 657 volumes, images and pictures, all relating to Buddhism. Wylie. Notes on Chinese Literature. p. 202. — Giles. Chinese Biographical Dictionary. p. 313.

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Fig. 211.

La Carpe Dragon.

Carp fabled to turn into a dragon.

ARTICLE V.

FOX-DEMONS.

Hu-li-tsing 狐狸精 (1).

Pagans assert that the demon under the disguise of a fox, *Hu-li* 狐狸, or a monster, semi-weasel, semi-fox, appears very often in their homes. This mysterious animal is, according to their statements, larger than the ordinary weasel; it has the ears of a man, gets on the roofs of houses, scampers along the beams, and strikes with terror the whole family. In the daytime, it is invisible, and generally plays its pranks during the night. This fox-fiend is much feared (2), and pagan families spare no expense and perform many superstitious acts, for the purpose of protecting themselves from its malignant influences. In the cities of *Lüchowfu* 廬州府, and *Hwo Chow* 和州, in *Nganhwei* 安徽, this malignant monster is worshipped, or rather the demon, who it is believed, assumes on these occasions the form of a fox. Rural shrines are erected, and incense is burnt for the purpose of honouring him. In private families, his name is written on a tablet. Candles and incense are then lighted, and choice meats are set before it. This is regarded as an act of worship. Sometimes, three tablets are juxtaposited, simple-minded folks fancying that these fox-demons are three sisters.

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(1) *Hu* 狐 (composed of dog and orphan contracted, because this beast is always seen alone), a canny animal that can change its form, or be possessed by spirits, especially of women; the fox, which the Chinese believe to be rather a brownie or urchin, than a wild animal. *Li* 狸 (composed of dog and village, because it lurks about villages and hamlets). A name for the fox. ***Tsing*** 精, an apparition, a wraith, a form taken by spectres. Hence an elfin or urchin like a fox, a fairy-fox, a fox-demon. Williams. Dictionary of the Chinese Language.

(2) The fox is one of the most dangerous demons that keep China in constant fear. This superstitious fear has been shared by emperors, courtiers, literati and the common people. De Groot. The Religious System of China. Vol. V. p. 596.

The first tablet bears the inscription, "eldest sister", *Ta-ku* 大姑; the second is entitled "second sister", *Eul-ku* 二姑, while the third is inscribed "third sister", *San-ku* 三姑. The whole group is generally honoured under the collective title of the "Venerable Fairy Damsels", *Sien-ku lao-tʻai* 仙姑老太 (1).

All carefully avoid molesting in the least these so-called fox-demons (2), *Hu-li-tsing* 狐狸精, or doing anything to expel them; on the contrary, they are treated with the most religious respect. Should any one misbehave himself towards them, honours and offerings are made in order to atone for the offence committed.

Sometimes, these fox-demons are said to enter into possession of certain persons, who then become raving maniacs, and perform all manner of extravagances (3). Such possessed persons are deemed to be endowed with the power of curing all sorts of diseases.

Moreover, many wealthy families ascribe their riches and good fortune to the worship which they have unfailingly offered to fox-demons. Pictures, representing this belief, are found throughout the two provinces of *Kiangsu* 江蘇 and *Nganhwei* 安徽, especially in the Northern parts.

Let us quote some facts exhibiting the worship rendered to these fox-demons. In the city of Hanshan, *Hanshan-hsien* 含山縣, lived a wealthy tobacco merchant, who ascribed his good fortune to fairy foxes. In the upper story of the house, a special shrine is set

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(1) *Sien* 仙, a fairy or elf, an immortal, a genius. *Ku* 姑, a polite term for females, especially young and unmarried, a damsel. Hence "Fairy damsels". *Lao-tʻai* 老太, a title of respect, venerable, honoured, your ladyships. Williams. Dictionary of the Chinese Language.

(2) In a certain family, different members for three generations had gone mad, it was said, in consequence of one of their ancestors having injured a fox. Dennys. The Folk-lore of China. p. 96.

(3) The Chinese believe that fox-demons can enter into men and cause disease and madness, sometimes acting in a spirit of revenge, but mostly from mere unprovoked malignity. De Groot. The Religious System of China. Vol. V. p. 582 (Foxes as demons of disease).

Fig. 212.

Hou-li tsing, ou diables renards.
***Hu-li-tsing**, or the "**Fairy Fox**".*

apart for the purpose of worshipping these fox-demons (1). There, one may see a tablet, before which incense and candles are lighted, and meat offerings made in thanksgiving for past favours, begging at the same time a continuance of the same. This tobacco merchant was a literary graduate (a simple B.A., old style), and lived on good terms with the missionaries.

In the same city, another literary graduate, named *Chang* 張, beheld one evening a weasel crossing the room where he taught some pupils. In a hurried and inconsiderate manner, he seized his long-stemmed tobacco pipe (2), and aimed a blow at the animal. No sooner had he done so than he bethought himself that the intruder may have been a fox-demon, and to atone for his fault, he erected a small shrine, and during several years offered incense to the fox. He hoped thereby to obtain forgiveness for his inadvertence, and secure an increase of fortune for his family. Failing to obtain these wished for favours, and a little disappointed in his hopes, he at last gave up all such worship.

A wealthy man, living a few miles from *Lüchow-fu* 廬州府, believes that he also owes his good fortune to fox-demons, which have taken up their abode beneath a pile of straw in his farmyard. For well nigh twenty years, he never disturbed the heap of straw, which he considered as the abode of the fox-demons (3); every year he even piled on a fresh supply, to repair in somewise, as he fancied, the roof of their home. In vain did some persons apply, requesting him to sell them his straw, he persistingly refused, deeming that if he so acted the fox-demons would mete out punishment to him for his irreligious conduct.

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(1) See on the worship of fox and weasel-demons by the Taoist witches of Hai Chow. Chinese Superstitions. Vol. V. Art. 31. p. 548-549.

(2) The stem of the Chinese tobacco pipe is generally made of bamboo, and may vary in length from a few inches to over two feet. At the extremity is a small bowl of metal, which may be incidentally used in striking or in self defence. Ball. Things Chinese. p. 714.

(3) Fox mythology and legends represent were-foxes as malicious beings, holding rank with the tiger, the wolf, and other animals among the evil demons. It is in this especially that the fox lives in Chinese thought and tradition. De Groot. The Religious System of China. Vol. IV. p. 195 (Were-foxes).

The following incident occurred in July, 1907, at *Shih-li-pu* 十里埠, a market-town three miles North-West of *Hwo Chow* 和州, in the province of *Nganhwei* 安徽. A young man, of twenty-two years of age, happened to cross a field surrounded on all sides by tombs. He carried suspended from a pole two baskets of beans, and was accompanied by several people from the neighbouring village. All of a sudden, he pretends he cannot advance a step further; his baskets have become so heavy that he is unable to lift them up from the ground. Those who accompanied him, finding him so extravagant, took charge of the baskets, and led the maniac to his home. There he indulged in countless fantastic and wild gestures, and asserted that he was possessed by the second Fairy-fox sister, *Eul-ku* 二姑, whom he called the "Fairy of the Golden Blossom", *Kin-hwa sien-tze* 金花仙子 (1).

The incident became known throughout the whole country, where an epidemic of bad fever then reigned, and carried off people by the thousand (2). The so-called possessed youth claimed to have the power of curing all who were afflicted with the disease (3). People flocked to him in crowds begging him to restore them to health; presents and money were lavished upon him; in fine, the name of the second "Fairy-fox sister", *Eul-ku* 二姑, was mentioned on all sides, and hailed as a deliverer. The Prefect of *Hwo Chow* 和 州, named *Teh-hsing* 德 馨, sent his sedan-chair, and had the "Fairy sister" fetched to his official residence, where he begged her to cure his son, who was then suffering from an acute attack of fever. The present offered on this occasion reached one hundred dollars.

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(1) See on the Taoist witches of Hai Chow, who pretend they are possessed by a fox or weasel-demon. Chinese Superstitions. Vol. V. p. 548. — Also "youthful magicians", and the manner in which they get possessed. Chinese Superstitions. Vol. V. p. 479. note 1.

(2) It is generally believed in China that demons and spectres visit man with disease, cause plagues and epidemics, produce poisonous breaths and influences, working at times in connection with the vicissitudes of the seasons. De Groot. The Religious System of China. Vol. V. p. 705 (Demonism in Pathology).

(3) Taoist witches claim a similar power, and cure from so-called demoniacal diseases both grown-up persons and children. Chinese Superstitions. Vol. V. p. 551 & 557.

Later on, the "Fairy sister" refused to visit anybody in their private homes, and advised all those who implored her assistance, and even offered her money, to take a little ashes from the censer burning before her image, or the tablet of the "Fairy of the Golden Blossom", *Kin-hwa sien-tze* 金 花 仙 子. "You need, said she, but mix a little of this ashes in some water and take the potion, you will infallibly be cured" (1).

Countless were the deluded victims of this so-called possessed youth. Thanks to their generous offerings, he was enabled to construct a handsome brick-building, and set up within it a shrine in honour of his favourite fox-demon.

There is no doubt but this swindler, helped by an unscrupulous knave of an uncle, a literary graduate, exploited popular credulity, and was possessed only with the idea of filthy gain. It is at least the conclusion at which a person of common sense may arrive, after having visited the shrine and its so-called possessed owner. Generally, these fox-demons are but weasels, which infest in great numbers Chinese houses. Throughout the country East of *Hsüchow-fu* 徐 州 府, and in the vicinity of *Hai Chow* 海 州, all believe in weasel-demons, *Hwang-lang-tsing* 黄 狼 精, and pagans worship them as creatures endowed with supernatural powers (2). These simple-minded folks, whose imagination has been fed from childhood on superstitious tales, Buddhist and Taoist lore, fancy they see demons on all sides, much in the same manner as our Western ancestors saw were-wolves, goblins and other quaint monsters in the Middle Ages. Possibly it may happen, God so permitting, that the demon, for the purpose of fostering and spreading these superstitious practices, may appear under the disguise of a weasel or a fox. Such instances are, however, rare and cannot be accepted without a thorough scientific examination of individual cases. The greater number of incidents of this kind are falsely attributed to demons, and such apparitions exist only in the fanciful or excited brain of the deluded victims. In every age, fear has exerted mighty influence over the minds of men, driven them out of their wits (1), and made them see were-wolves in forests, spectres about the midnight hour, and hobgoblins in lonesome places (2). Such apparitions, when recorded in Chinese folklore, are largely the outcome of superstitious fear and excited fancy, especially when such phenomena happen during the night, as it is a well-known psychological fact that in the dark man is prone to be dominated by fear.

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(1) It is an everyday practice in China to burn paper charms, steep the ashes in tea or hot water, and drink the potion as a specific against bad influences or demons. Dennys. The Folk-lore of China. p. 54. — Chinese Superstitions, Vol. III. contains various specimens of such charms.

(2) See on this belief in weasel-demons, shrines erected in their honour, and the various methods of worshipping them. Chinese Superstitions. Vol. V. p. 548-549.

Numerous are the tales related in Chinese folklore about fox-demons. They are endowed, it is believed, with the power of transporting persons through the air; moreover, they may confer on their protegees the privilege of penetrating through doors and walls, and entering houses even though all windows are closed. Fox-demons enter into men and children, and smite them with disease, insanity and even death. They may also assume the shape of charming maids (3), tempt lewd men, and even live with them long years as

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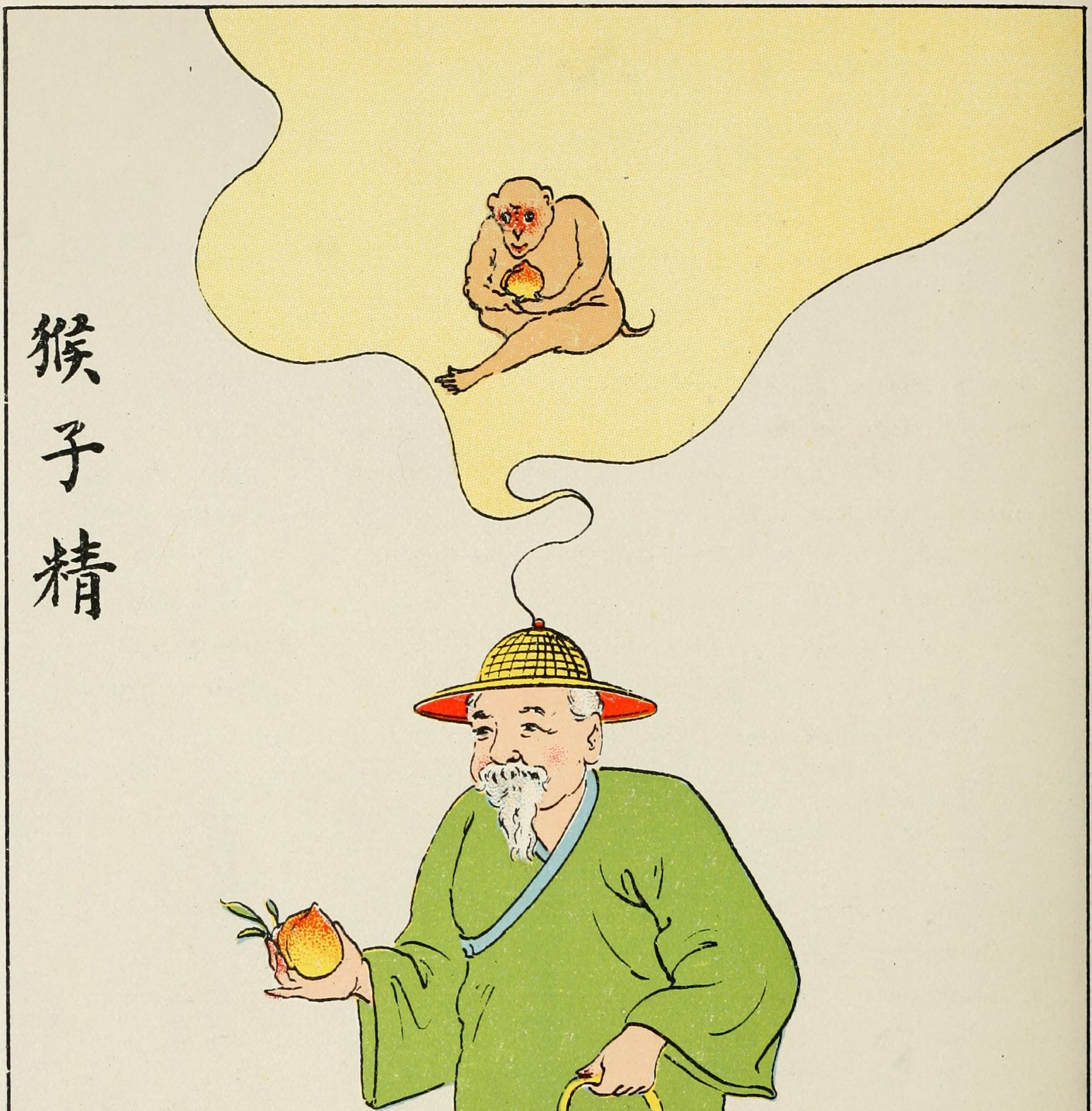
(1) Fear arrests the normal flow of blood to the brain. When accompanied with expectancy and anxiety, illusions and hallucinations are frequent. Mental images are rapidly conjured up, and being externalized, give the illusion of ghosts, spectres and other phantoms. The phenomena are in reality the result of the inner workings of the subject's own mind and excited fancy.

(2) The vicinity of a churchyard produces in the minds of some folks a similar effect.

(3) It is as a pretty girl that the fox appears more frequently, and does most mischief. Disguised as a woman, it is always young and handsome, generally wicked, but on rare occasions very good. Dennys. The Folk-lore of China. p. 94.

Fig. 213



Singe transcendant.

The "Fairy-Monkey".

their wives. At times, they put on the garb and appearance of some one well known, but who is either dead, or at a great distance. In many places, they are under constant suspicion of arson (1), acting it is believed through a spirit of revenge and malignity. Finally, they take up their abode in private houses, and carry on there their mischievous pranks to the great annoyance of the inmates. The fox-demon, despite his power of transformation, may, however, be wounded, caught by hounds, or killed in various ways (2). He then appears in his natural form, divested of all the power which superstitious fear, silly fancy and extravagance attributed to him as a demon. Fox-literature generally moves along the lines of the above ideas.

The T'ai-shan goddess, *T'ai-shan niang-niang* 泰 山 娘 娘, who dwells on the summit of the sacred mountain, is held to be the heavenly patroness of fox-demons.

* * *

The monkey, *Heu-tze* 猴 子, is also deemed to be endowed with the power of transformation. The legend of Sun, transformed into a monkey-elf, *Sun heu-tze* 孫 猴 子, is too well-known to be related here. Annexed is the picture of a fairy-monkey, as represented in Chinese folklore.

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(1) At night, the fox is believed to strike fire out of its tail. De Groot. The Religious System of China. Vol. IV. p. 194 (Were-foxes).

(2) Were-foxes may be pursued, wounded and seized by dogs. They may be also unmasked by clever literati, monks and ghost-seers, and conjured back to their pristine state by incantations and written charms. One must always investigate whether they have a complete tail, and then cut it off, when they immediately take to flight on all fours. De Groot. The Religious System of China. Vol. V. p. 600.

ARTICLE VI.

THE TIGER.

Hu 虎 (1).

The tiger, owing to its ferocity, has been naturally chosen as a demon-destroying and demon-expelling monster (2), hence magicians and exorcists are generally represented riding on a tiger.

Chang Tao-ling 張道陵 (3), the first official head of the Taoist sect, and who withdrew to the recesses of the "Dragon and Tiger Mountain", *Lung-hu-shan* 龍虎山, in the province of *Kiangsi* 江西, is represented at times astride on a dragon, and at others seated on a tiger.

The Taoist God of Wealth, *Hsüen-t'an p'u-sah* 玄壇菩薩 (4), is represented riding on a tiger, and brandishing in the air his knotty wand. The ferocious monster is deemed to watch over the magic money-chest of this popular god, and he is pictorially represented with a dragon standing on one side of him, and a tiger on the other.

The famous magician *Kiang Tze-ya* 姜子牙 (5), who canonized the Generals that fought in the dynastic war between the Houses of

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(1) *Hu* 虎 (the original form rudely represents the stripes of the animal). The tiger, the greatest of four-footed beasts, and the lord of all wild animals. He is seven feet in length and bears his young seven months. When 500 years old, he becomes white, and is said to live sometimes to the age of 1000 years. Mayers. Chinese Reader's Manual. p. 60.

(2) The murderous character of that most ferocious of Asiatic brutes accounts for this selection. De Groot. The Religious System of China. Vol. VI. p. 955. — See also Chinese Superstitions. Vol. III. p. 307. note 3.

(3) See on *Chang Tao-ling*. Chinese Superstitions. Vol. II. p. 158. note 2. — Vol. III. p. 240, 241. note 2. p. 255. — Vol. V. p. 567, 587.

(4) See on this Taoist God of Wealth. Chinese Superstitions. Vol. V. p. 637. note 1.

(5) See on *Kiang Tze-ya*. Chinese Superstitions. Vol. IV. p. 428-432. Illustration n° 171. p. 431.

Fig. 214

Tigre transcendant.
The "Tiger-demon".

Chow 周 and *Yin* 殷, is also represented riding on a tiger. Several Immortals enjoy the same privilege, and are thus represented in legends, folklore and popular pictures. The tiger is not only the mount for the Gods, Immortals, exorcists, destroyers of demons and spectres, but is also reputed himself as endowed with superhuman power, equivalent in somewise to that of a deity. His image is often affixed on the walls of houses, and is deemed to be a potent charm protecting from spectral influences. Taoist priests, *Tao-shi* 道士, stamp it with the seal of the tutelary City God, *Ch'eng-hwang* 城隍 (1), who is considered to be the divine controller of all inferior deities. Sometimes, the character *Wang* 王, meaning king, is written on the animal's forehead. He is then the Royal Tiger, or king of animal demons.

Legends of were-tigers and man-eating tigers abound in China, and generally represent him as a most ferocious brute, and the terror of the people, throwing whole villages into general consternation and panic. At times, he disguises himself under the shape of a man, and suddenly falls upon a benighted traveller, and tears him to pieces. Should he happen to be wounded or killed, a certain person in the vicinity is affected in a corresponding part of the body, or disappears all of a sudden (2). When a person has been devoured by a man-eating tiger, he becomes a *Ch'ang-kwei* 倀鬼 (3), and leads the monster to the destruction of other victims. These ghosts, it is said, become his slaves, protect him from danger, and excite him constantly to new murders.

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(1) See on this tulelary City God. Chinese Superstitions. Vol V. p. 494. note 2. p. 495, 496.

(2) A wound inflicted on a were-beast is believed in China to be visible also on the corresponding part of its body, when it has re-assumed the human shape. A similar characteristic has been remarked with reference to lycanthropy in Western countries. De Groot. The Religious System of China. Vol. V. p. 549.

(3) In the dictionary of K'ang-hsi, *K'ang-hsi-tze-tien* 康熙字典, the same belief is expressed in the following words: "when a tiger bites a man in such a way that death ensues, his soul has not the courage to go elsewhere, but regularly serves the brute as a slave, and is called *Ch'ang* 倀".

District magistrates paint images of tigers, and affix them to the central gateposts, and over the entrance to their courts, expecting thereby to be protected from evil (1). The common people imitate this example, and place also figures of tigers or a tiger's head over their doors, and shopkeepers on the front of their shop.

Images of tigers, carved in wood, ivory or metal, are worn on the person as amulets against demons of disease. A claw or nail of the beast, sometimes set in silver, if bound to the body or carried in the pocket, is very efficient for averting evil. Spectral fevers are believed to be cured by sitting on a tiger's skin. The bones of a tiger's head, pounded and roasted, and taken with some tea or water, protect against nightmare, bad dreams and fever (2). In some places, mothers make a tiger-cap, *Hu-mao* 虎帽, and have it worn by their children, hoping thereby they will be protected from evil influences.

Other parts of the tiger, especially its flesh, eyeballs and excrements (3), occupy a prominent place in Chinese drugshops, but we must leave this matter to those interested in the pharmacopœia of this primitive people.

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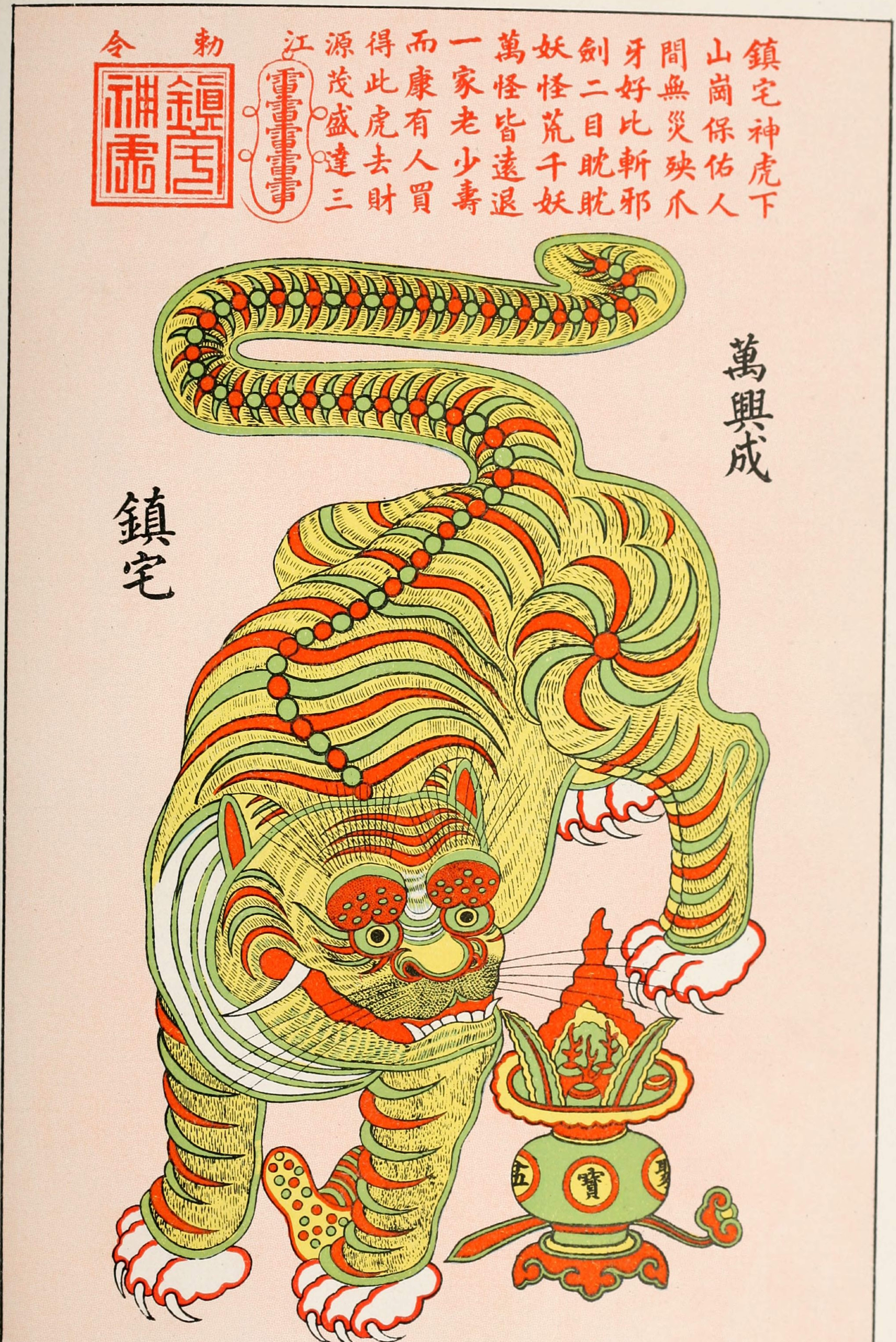
(1) In ancient times, it was customary at the New Year to affix the picture of a tiger, either winged or not, or its head only, roughly painted on paper or a thin board, over the lintels of all official palaces, temples and dwellings. This door-charm has maintained its position down to the present day as a powerful expeller of spectres and evil influences. De Groot. The Religious System of China. Vol. VI. p. 962.

(2) The small bones of a tiger's foot are also deemed to be potent charms and amulets, and are tied to the hands or feet of children to prevent convulsions. De Groot. The Religious System of China. Vol. VI. p. 963.

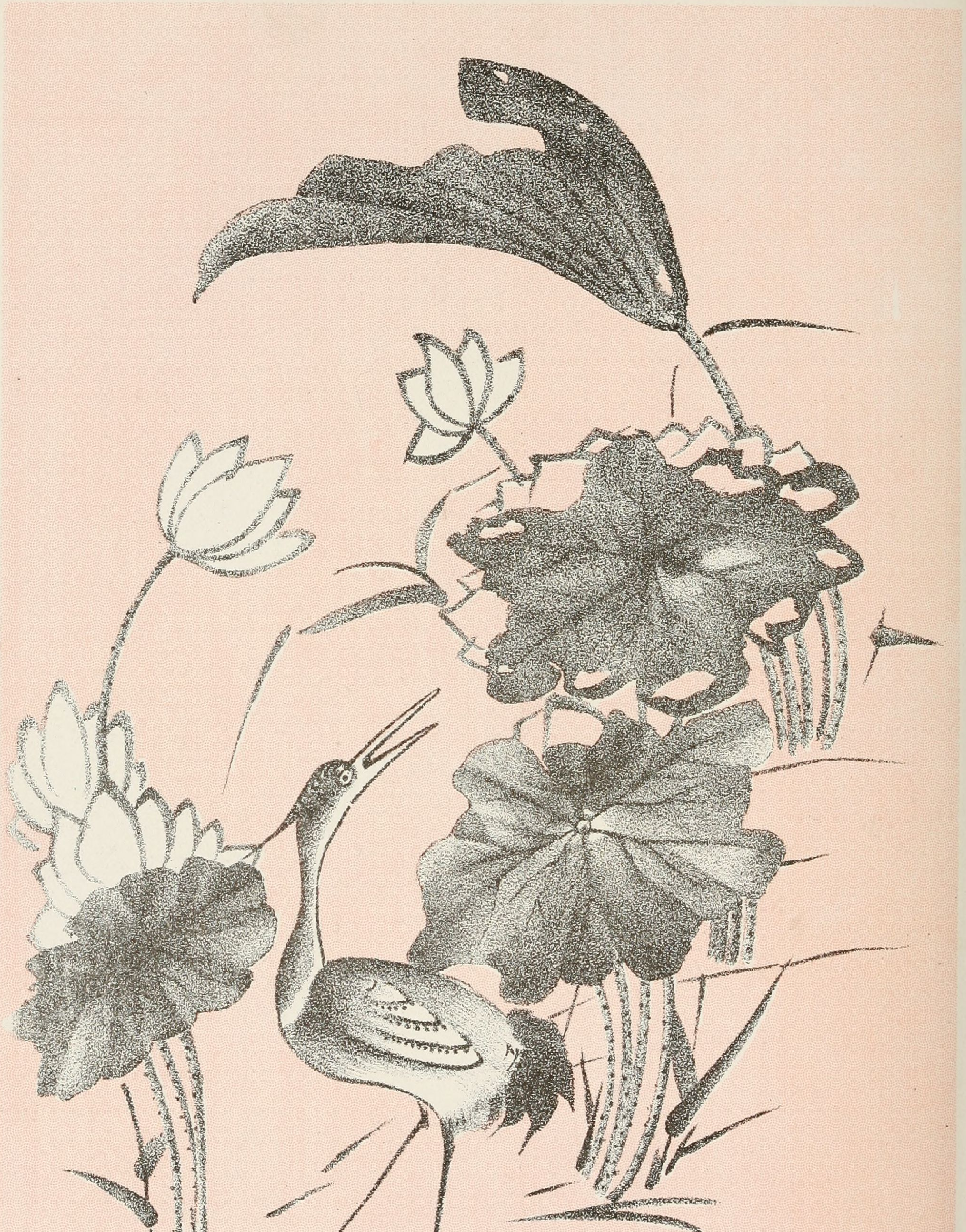
(3) Tiger's flesh is recommended for debility of the spleen or stomach. Pills prepared from a tiger's eyeball cure convulsions, but patients are advised to beware of spurious imitations of this precious stuff. De Groot. The Religious System of China. Vol. VI. p. 964.

Fig. 215


鎮宅神虎下山崗保佑人間無災殃爪牙好比斬邪劍二目眈眈妖怪荒千妖萬怪皆遠退一家老少壽而康有人買得此虎去財源茂盛達三江
雷雷雷雷雷
勅令
鎮宅神虎
萬興成
鎮宅
五
寶
聚

Tigre-amulette, gardien des trésors.
Tiger-charm, efficacious in guarding hidden treasures.

Fig. 216.



La Grue.

The "Fairy-Crane".

ARTICLE VII.

THE FAIRY CRANE.

Sien-hoh 仙鶴 (1).

The crane is celebrated throughout China for living hundreds, nay thousands of years, hence it has been chosen as the emblem of longevity, and endowed with many wondrous attributes. It accompanies the Immortals, *Sien-jen* 仙人, and serves them for a vehicle, whenever they wish to fly through the air. It is thus a kind of "fairy bird or magic bird", and is described as such in the "Elucidation of Historic Annals", *Tze-chi t‘ung-kien kang-muh* 資治通鑑綱目, when recording the reign of *Hwei-wang* 惠王 (B.C. 676-651), one of the rulers in the latter part of the *Chow* 周 dynasty.

In the above Work, the following is related with reference to this bird: "the Northern barbarians, *Tih* 狄, invaded the territory of Duke I, *I-kung* 懿公, Prince of *Wei* 衛 (B.C. 660). The ruler fought against them near the marsh of *Yung* 滎. He was so much attached to a species of crane that he took it to the battlefield perched on his chariot, while others accompanied the officers. The soldiers resented this infatuation on the part of their leaders, and exclaimed: advance, ye crane-loving officers, how can we engage in battle without you? The *Wei* 衛 soldiers were shamefully defeated, hence the battle is said to have been lost by cranes, *Yin-hoh-pai* 因鶴敗" (2).

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(1) *Sien-hoh* 仙鶴 *(Grus viridirostris or Grus Japanensis).* Generally called the Manchurian crane. Next to the phœnix, this bird is the most celebrated in Chinese legends. It is reputed as the patriarch of the feathered tribe, and the aerial courser of the Immortals. It reaches a fabulous age. The black species is the more long-lived. When 600 years old, it drinks but no longer takes food. Mayers. Chinese Reader's Manual. p. 52. — It is the emblem of longevity. Williams. Dictionary of the Chinese Language.

(2) Tso's Commentary on the Spring and Autumn Annals, *Ch‘un-ts‘iu tso-chwen* 春秋左傳 (Second year, 12^{th} month of *Min-kung's* 閔公 *reign*). Legge. The Chinese Classics. Vol. V. P.I. p. 129.

The same Work furnishes us another incident which occurred in the time of the Later Han dynasty, *Heu-Han* 後 漢. The prince *Liu-ying* 劉 英, younger brother to the emperor *Ming-ti* 明 帝 (A.D. 58-76), expected to obtain the most wondrous effects from jade amulets, shaped in the form of a crane, and golden tortoises, both of which he employed as charms, and luck-bearing objects. He succeeded so well, that having risen in rebellion and being banished, he committed suicide when proceeding to the place appointed. This sad occurrence took place at *Siao-Tan-yang,* in *Ning-kwoh-fu* 寧 國 府. The crane failed to bring him the good fortune he expected.

At the present day, the crane is in China the symbol of longevity, and is commonly designated by the people as the "Fairy Crane", *Sien-hoh* 仙 鶴. When a person dies, a long bamboo is erected in front of the house, on the top of which is fastened the image of a crane (1). A picture of the crane surmounts the catafalque when coffins are borne to the grave (2). The crane often represents the Genius of Immortality, and as such is the object of superstitious worship.

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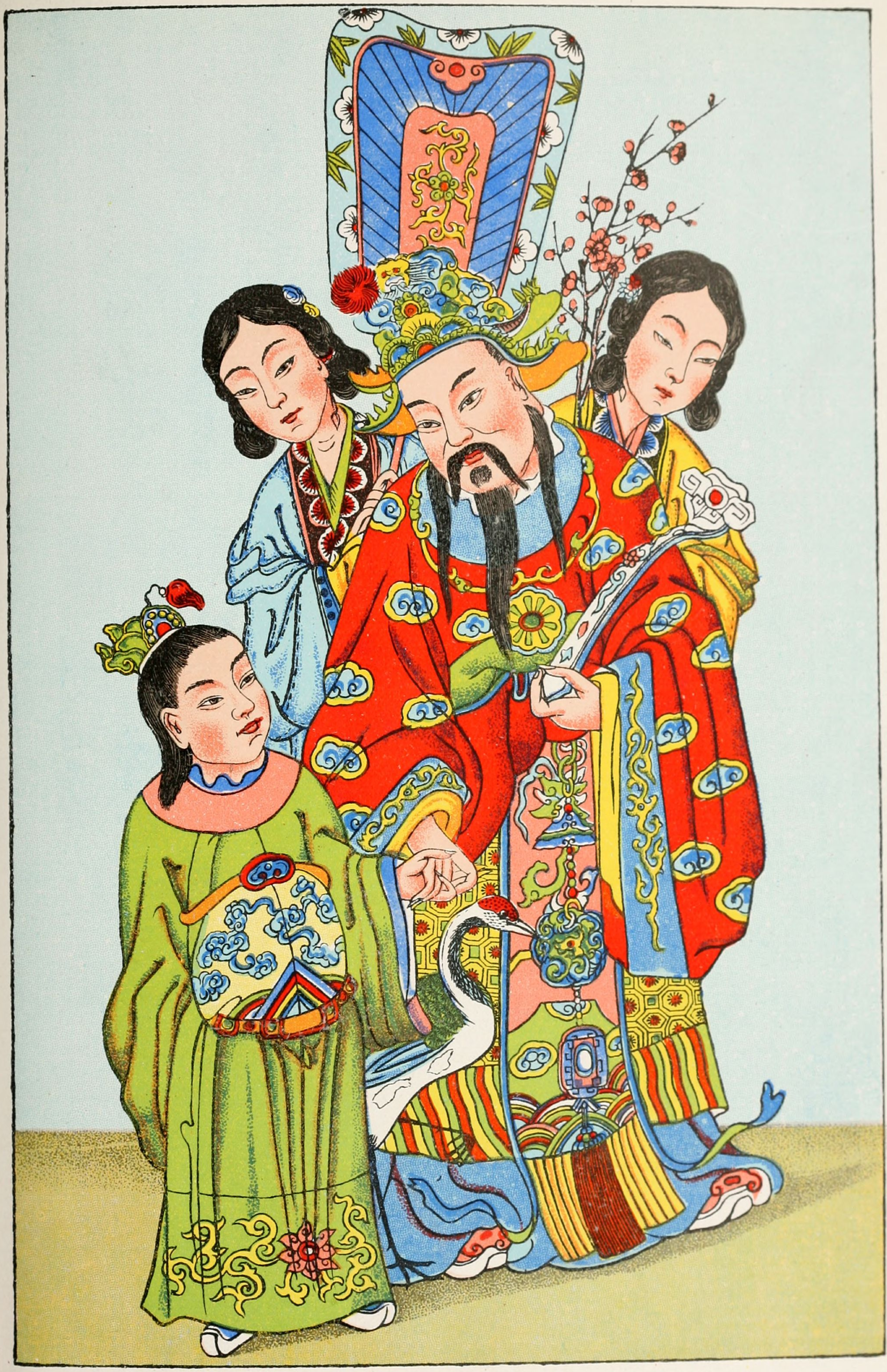
(1) Doolittle. Social Life of the Chinese. Vol. I. p. 193 (Death and Burial in China).

(2) In funerals of wealthy Chinese, an image of the departed, placed in a wheeled sedan-chair, is sometimes drawn by a paper crane. The bird is supposed thus to convey the departed soul to the blissful land of the Immortals. Doolittle. Social Life of the Chinese. Vol. I. p. 193. — Dennys. The Folk-lore of China. p. 25.

* * *

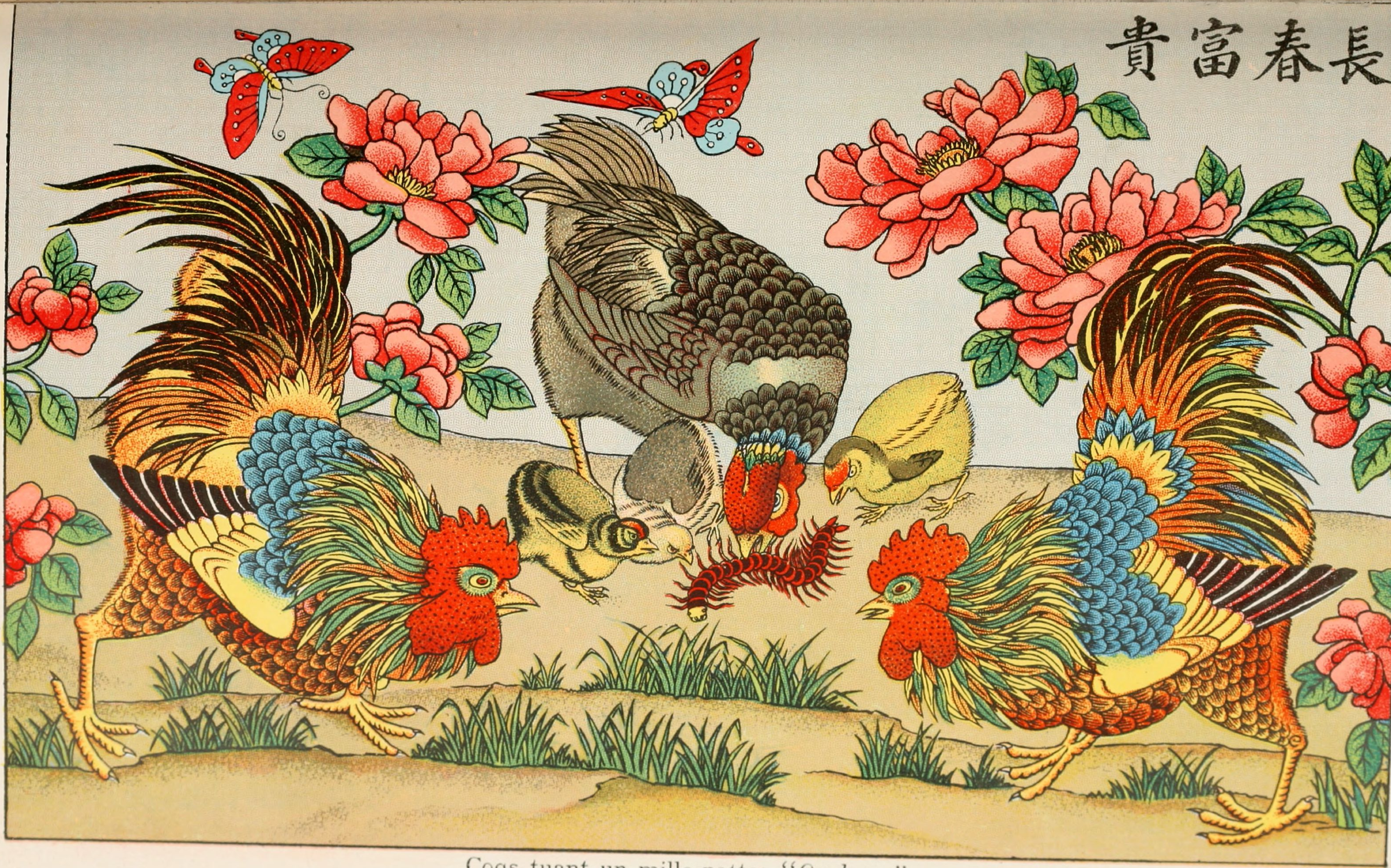
Fig. 217



La grue accompagne ici le dieu du bonheur, le dieu des honneurs, et est elle-même considérée comme représentant le dieu de la longévité : *Cheou.*

The Crane, symbol of happiness and longevity.

Fig. 218



Coqs tuant un mille-pattes *"Ou-kong"*.
Les fleurs symbolisent la richesse, le mille-pattes les êtres nuisibles, les coqs les bons esprits et l'image en général protège contre les influences néfastes.
Cocks killing a centipede, Wu-kung 蜈蚣.

ARTICLE VIII.

THE COCK.

Kung-ki 公雞 (1).

I. *The Cock protecting from fire.*

Legends relate that on the Siao-hwa hills, *Siao-hwa-shan* 小華山, is found a species of red pheasant, called a "mountain-cock". Some have endeavoured to domesticate these birds, and believe they are all-powerful for protecting from fire.

This fabulous story is taken from the Classic of Hills and Rivers, *Shan-hai-king* 山海經 (2), and when found in later publications is due originally to the above work. Simple-minded folks, seeing the fact recorded in an ancient work, believe it to be quite true. The Classic of Hills and Rivers contains, however, many strange and singular statements, and scholars of the present day disbelieve much of its contents. On the other hand, as it is not easy to procure "mountain-cocks" to protect houses from fire, people deem it quite as efficacious to paint the image of a red cock, and affix it over their doors on New Year's day.

Experience has, however, constantly shown that when fire breaks out, these magic cocks have been unable to protect places, or even themselves from the terrible element, as it is a well-known fact that they have been always burnt in the flames. Despite all this, credulous folks ever believe in the efficacy of red cocks.

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(1) *Ki* 雞 (from bird and why, the bird which knows place and time). The cock, a rooster. In China, the cock is a solar bird, the emblem of the Sun and of the South, because every morning it loudly announces the arrival of the Day God. Some believe there is a cock in the sun, and a hare in the moon. De Groot. The Religious System of China. Vol. I. p. 200.

(2) Classic of Hills and Rivers, *Shan-hai-king* 山海經. See on this ancient and fanciful compilation. Chinese Superstitions. Vol. V. p. 683. note 1.

II. The Cock as a demon-dispeller (1).

It is generally during the hours of darkness that spectres roam about, and inflict evil on man. When cock-crow arrives, they all disappear. Hence, it is inferred that the cock is a great demon-dispeller.

It is not unusual to see a live white-cock placed on the top of a coffin (2), when it is borne to the grave. The rooster is deemed by its presence to strengthen the disembodied soul, keep the spirits of darkness away from the coffin, and lead the ghost to its destined home. Blood, taken from the comb of the bird, is also employed in dotting the tablet.

At a marriage ceremony, the cock plays an important part as an exorcising agent. A present of this bird is always gladly accepted, and held to be of good omen. When a live one cannot be obtained, a cock made of sugar is offered to the bride and bridegroom (3).

Frequently one may see affixed in houses the image of a cock killing a centipede, *Wu-kung* 蜈蚣. This latter animal is reckoned among the five venomous insects, *Wu-tuh* 五毒, from which folks protect themselves on the fifth of the 5th moon.

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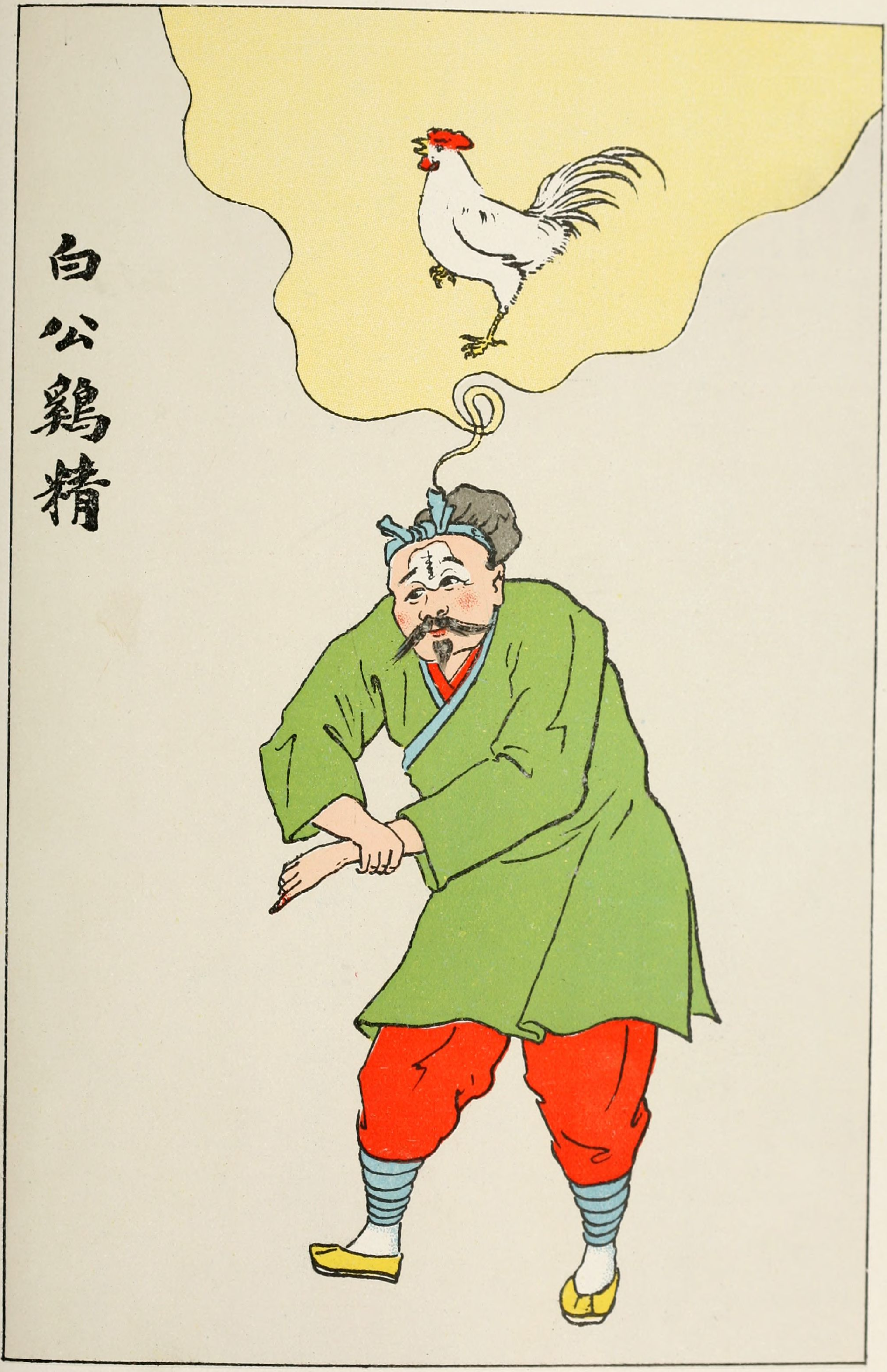
(1) In the time of the *Han* 漢 dynasty (B.C. 206—A.D. 221), on New Year's day, a cock was put up over the gate of the palace and all official buildings. Following this example, the people carved cocks of wood or painted images of cocks, and put them above their doors. From that time down to the present day, heads of cocks are believed to kill spectres, dispel evil and avert pestilence. De Groot. The Religious System of China. Vol. VI. p. 957.

(2) To prevent the cock from flying away, its feet are tied with a string, while in many cases the bird is kept in a state of drowsiness, by spirits which have been poured down its throat. De Groot. The Religious System of China. Vol. I. p. 199.

(3) See on the marriage ceremony. Chinese Superstitions. Vol. I. p. 38. note 1.

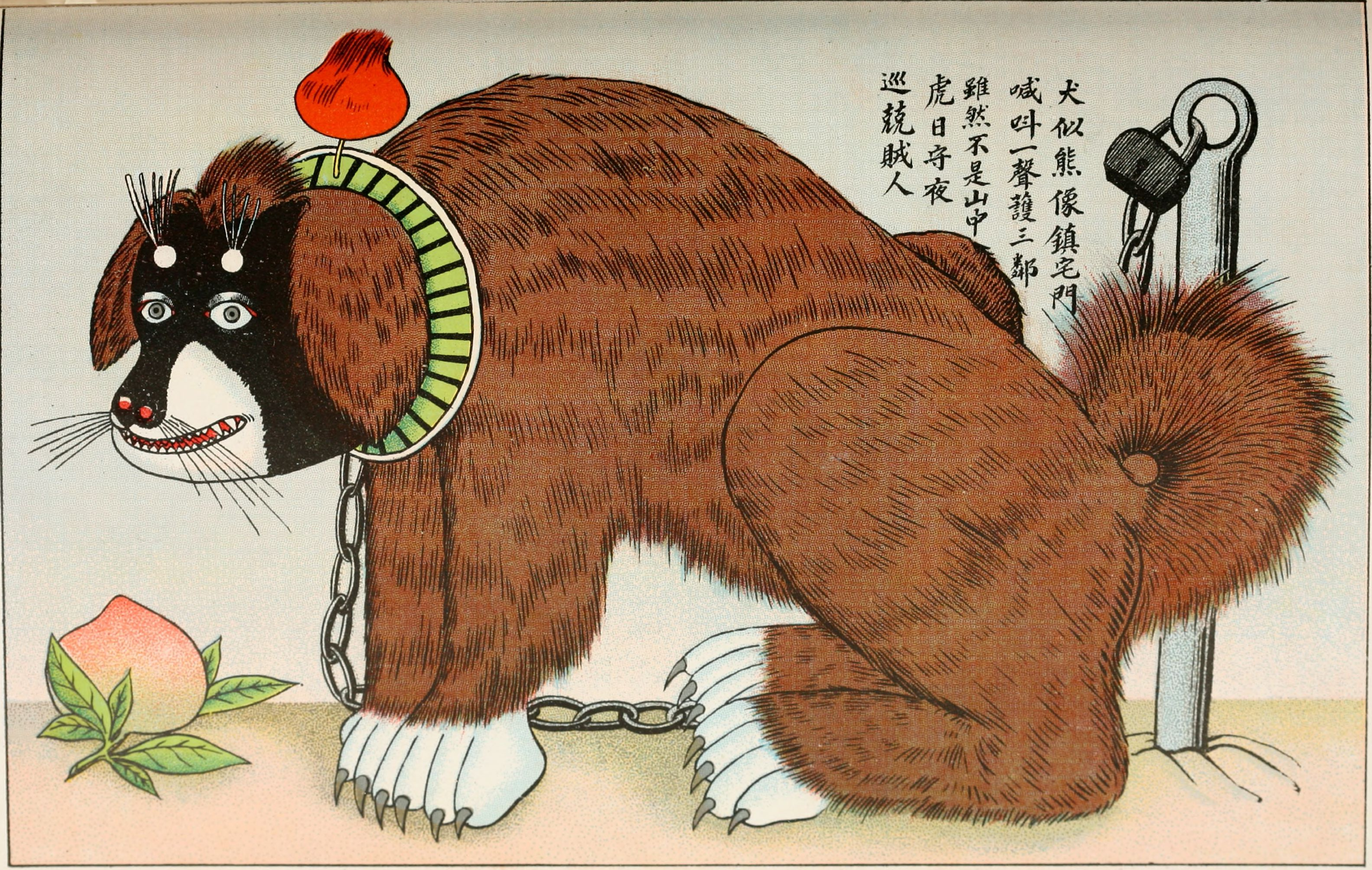
Fig. 219



Coq blanc transcendant.

The "White Fairy-Cock".

Fig. 220


犬似熊像鎮宅門
喊叫一聲護三鄰
雖然不是山中
虎日守夜
巡繞賊人

Chien-ours. Sous la figure de ce monstre, le génie protecteur du logis préserve la famille contre les voleurs.

The "Bear-Dog". Powerful charm for keeping off thieves.

APPENDIX.

According to the superstitious ideas which fortune-tellers entertain with reference to the 12 cyclic animals, the cock is deemed to be in constant opposition with the dog (1).

Annexed is the picture of a bear-dog, deemed to be a potent charm for keeping off thieves.

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(1) See on the fanciful opposition of these cyclic animals. Chinese Superstitions. Vol. IV. p. 326.

ARTICLE IX.

THE CAT.

Mao-tze 猫子 (1).

I. *The Cat protecting silkworms, Ts'an-mao* 蠶猫.

It is a well known fact that rats have a peculiar liking for silkworms. Now, as these destructive rodents swarm in Chinese houses, it has been deemed necessary to protect the worms from their ravages. Cats are employed for this purpose, and are shut up during the night in all places devoted to the silk industry. When the feeding of the worms commences, seekers after cats visit towns and hamlets, and endeavour to buy up all the pussies they can find for the protection of the silkworms. Since the simple presence of the cat suffices to keep off the rats, some fancied that the picture of a cat would produce the same result. The device being simple, would prove also less costly than the real animal. The custom was thus gradually introduced of sticking on the walls pictures of cats, for protecting silkworms from all attacks by rats. In this process, the image or symbol has been endowed with spiritual power, deified as it were (2), and thus enabled to produce the desired effect. Such is the origin of the cat protecting silkworms, *Ts'an-mao* 蠶猫.

The same method has been adopted in deifying the "genii of the doors, or the guardian gods of the door", *Men-shen* 門神 (3).

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(1) *Mao* 猫 (from beast and sprout, denoting that cats eat mice, the destroyers of young grain), a cat, a pussy. Williams. Dictionary of the Chinese Language.

(2) See above, another instance in which the Chinese passed from the symbol to the worship of the object represented, or in other words how they deified the symbol. Chinese Superstitions. Vol. V. p. 676 (Worship of the Unicorn).

(3) See on these "guardian gods of the door". Chinese Superstitions. Vol. III. p. 261.

Fig. 221

Chats protecteur des vers à soie. Les Chats-Esprits sont censés éloigner les rats très friant de vers à soie, les fleurs sont de bonne augure et préserve les vers à soie des épidémies.
"Fairy-Cats", all-powerful for protecting silkworms.

These were originally the pictures of two famous Generals, who guarded the palace gates of the emperor *T'ai-tsung* 太宗 (A.D. 627-650), of the *T'ang* 唐 dynasty. The pictures have been endowed with spiritual power and deified.

II. The cat as a demon-dispeller (1).

Besides the cat that protects silkworms, *Ts'an-mao* 蠶猫, clay pictures of the cat, in a sitting posture, with staring eyes, are frequently placed on roofs as a charm against evil influences (2). The simple fact that the cat sees in the dark, has been interpreted, as suggesting that the animal holds intercourse with the spirits who wander about in the night. As the proverb says: birds of a feather flock together. Hence the picture of a cat is placed on the tops of walls, or beneath the eaves of houses, for the purpose of repelling spectral influences.

In Section I, of the *Chi-wen-luh* 誌聞錄, it is related that the inhabitants of *Liangchow-fu* 涼州府, in *Kansu* 甘肅, sometimes did homage to the ghost of a cat. The animal was first killed, and its spirit transferred to a wooden tablet. The depraved imp was credited with pilfering during the night people's things: rice, peas, fruit... etc. Those who honoured it, always got rich quickly. Such worship does not seem to exist in *Kiangsu* 江蘇, but pictures of cats are frequently placed on housetops, and are deemed to possess great demon-dispelling power.

The Work entitled "Elucidation of Historic Annals", *Tze-chi t'ung-kien kang-muh* 資治通鑑綱目, mentions that in the time of *Wen-ti* 文帝 (A.D. 590-605), of the *Sui* 隋 dynasty, a female slave in the service of Prince *T'o* 陁, younger brother to the empress *Tuh-ku* 獨 孤, employed a special form of witchcraft, and evoked cat-demons for nefarious purposes, 事猫鬼能使之殺人 (1).

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(1) Cat-demons have occupied a less pre-eminent part in Chinese witchcraft than in Western countries, still there are some cases in which sorcerers employed them for works of iniquity. De Groot. The Religious System of China. Vol. V. p. 610 (Cat-spectres in the service of sorcerers).

(2) Shanghai folks may see the picture of a magic cat on the roof of the rest-house, beside the bridge, leading to the Lunghwa Pagoda.

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(1) The Standard Annals relate that in the following century (7th of the christian era), Imperial consorts believed also that persons could change themselves after death into cats, to take revenge upon those who were their persecutors during life. De Groot. The Religious System of China. Vol. V. p. 612.

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ARTICLE X.

SYMBOLICAL ANIMALS.

1°. *The Lion.* — *Shi-tze* 獅 子 (1).

Whosoever has visited a Buddhist temple in China, may have noticed that the entrance thereof is guarded by two lions carved in stone; officials and wealthy folks place also two stone lions before the principal entrance to their mansions. Generally speaking, these animals are merely decorative, it being considered rather fashionable to have a pair of stone lions beside one's door. However, with regard to Buddhist temples, it must be said that the lion is an emblem of Buddha and the Buddhist religion (2). One of the titles of Sakyamuni is *Sakyasinha,* or the Lion of the Sakya tribe. In his repeated births, Buddha was born ten times as a lion, six as an elephant, once as a hare, but never as a woman, an insect or a *Preta* (3). The lion's roar is a term for Buddhist preaching.

Hence the lion is the protector of Buddhism, the protecting genius of the Buddhist religion. The strength and undaunted boldness of the animal have led to its being chosen as the guardian of temples, and a powerful charm for repelling all evil influences.

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(1) *Shi* 獅 (from beast and a leader, a general, meaning thereby that the lion is the king of wild beasts). A lion. This wild beast was formerly indigenous in South-West China. The non-descript animals called lions, and which keep guard before Chinese buildings of importance, are mere charms. Dennys. The Folk-lore of China. p. 48.

(2) The lion is an emblem of the Buddha. Monier Williams. Buddhism. p. 332. note 2.

(3) Monier Williams. Buddhism. p. 112 (Buddha's repeated births. — Chinese Superstitions. Vol. III. p. 308. note 2.

2°. *The Stag.* — *Luh* 鹿 (1).

The stag owes all its importance to a pun upon the word. The word *Luh* 鹿, a stag, is pronounced in the same manner as *Luh* 祿, meaning honours, dignities, official emoluments. As the Chinese language, owing to its monosyllabic character and the small number of its sounds, lends itself admirably to punning and allusions, some have imagined painting a stag upon a picture, rather than write out the character *Luh* 祿, honours and emoluments. Custom has sanctioned this ingenious rebus, and hence the image of a stag suggests dignities, honours, the enjoyment of income and official emoluments. At the present day, one may see exposed throughout the whole land, the famous picture representing the "three stars of happiness, honours and longevity", *Fuh-luh-show san-sing* 福祿壽三星 (2). In the centre, is the "Heavenly Mandarin or Celestial Genius, who grants happiness", *T'ien-kwan sze-fuh* 天官賜福 (3); beside him is the God of Longevity, *Show-sing* 壽星 (4), a venerable bald-headed sire leaning on a staff, while in another part of the picture a large and handsome stag is depicted. See annexed illustration.

3°. *The Bat.* — *Pien-fuh-tze* 蝙蝠子 (5).

The bat is frequently drawn as the emblem of happiness, from

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(1) *Luh* 鹿 (the original form bears a rude resemblance to the horns and legs of the animal). The deer, especially the males, which have antlers. Williams. Dictionary of the Chinese Language. — Chinese legends relate that when it attains 500 years, its hair turns white. De Groot. The Religious System of China. Vol. IV. p. 198.

(2) See Chinese Superstitions. Vol. IV. p. 436. Illustration n° 174, exhibiting the "three symbols for happiness, dignities and longevity".

(3) See picture of this "Heavenly Mandarin, who grants happiness". Chinese Superstitions. Vol. IV. p. 434. Illustration n° 173ᵃ. A bat may be seen flitting in a corner to the right.

(4) See picture exhibiting the "God of Longevity". Chinese Superstitions. Vol. IV. p. 436. Illustration n° 173ᶜ and 174.

(5) *Pien-fuh* 蝙蝠. The bat, also called the "fairy rat", *Sien-shu* 仙鼠, the "flying mouse", *Fei-shu* 飛鼠, and other names. Williams. Dictionary of the Chinese Language.

Fig. 222

Le Cerf, symbole de la dignité officielle.

La Chauve-souris, symbole de bonheur.

The Stag and bat, emblems of official honours and happiness.

the resemblance in sound between the word for bat, *Fuh* 蝠, and the word for felicity or happiness, which is also pronounced *Fuh* 福. From this similarity in sound, it is customary to paint or draw a bat, implying thereby a wish that happiness, good luck and blessings may attend a person or a household. Symbolical images, representing "happiness, honours and longevity", *Fuh-luh-show san-sing* 福祿壽三星, are frequently offered as birthday presents, and hung up in apartments in the hope of securing such favours. In the upper part of the picture a bat flits above a pine-tree, while lower down a beautiful stag is depicted.

The bat is the symbol of happiness, *Fuh* 福 (1).

The pine-tree, the emblem of longevity, *Show* 壽.

The stag, the emblem of honours and official emoluments, *Luh* 祿.

4°. *The Eagle. — Ying* 鷹.

The powerful clutches of the eagle and its strong beak, have naturally led to its being chosen as a demon-expeller. The eagle, endowed with spiritual power, is an exorcising agent much employed in North *Kiangsu* 江蘇 (2). Generally, two eagles are represented on a picture. Words, indicating their nature, power and efficacy in dispelling spectres, are appended in the upper corner of the image.

Usually, one of the eagles holds in its beak a weasel or fox-demon, while the second bird devours and tears to pieces another of these mischievous animal-spectres (3). Beneath one of the eagles may be seen the image of a youth, while beneath the other a maiden is represented, thereby hinting that fox-demons have assumed this disguise for evil purposes.

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(1) Five bats denote the 5 blessings or felicities: long life, riches, health, honours and a peaceful end. Williams. Dictionary of the Chinese Language.

(2) The analogy seems to be that the eagle, being the natural enemy of noxious animals, it will also fulfil this duty in the world of spirits.

(3) See above. Chinese Superstitions. Vol. V. p. 549. Illustration n° 198. Eagle devouring a fox-demon.

5°. *The Fish, a symbol of wealth.*

Fu-kwei yiu-yü 富 貴 有 魚 (1).

Wealth and good fortune are sometimes symbolized by a fish. In the picture here annexed, two children, in gaudy and baggy pants, plunge their hands into a glass globe containing fish, or simply hold the fish in their hands. This symbol is also based on a pun, the word fish *Yü* 魚, being identical in sound with another *Yü* 餘 (2), meaning abundance or plentifulness.

The two phrases make a kind of rebus, and run as follows: —

Fu-kwei yiu-yü 富 貴 有 魚.
Rich and noble, he has a fish.
Fu-kwei yiu-yü 富 貴 有 餘.
Rich and noble, he enjoys abundant wealth.

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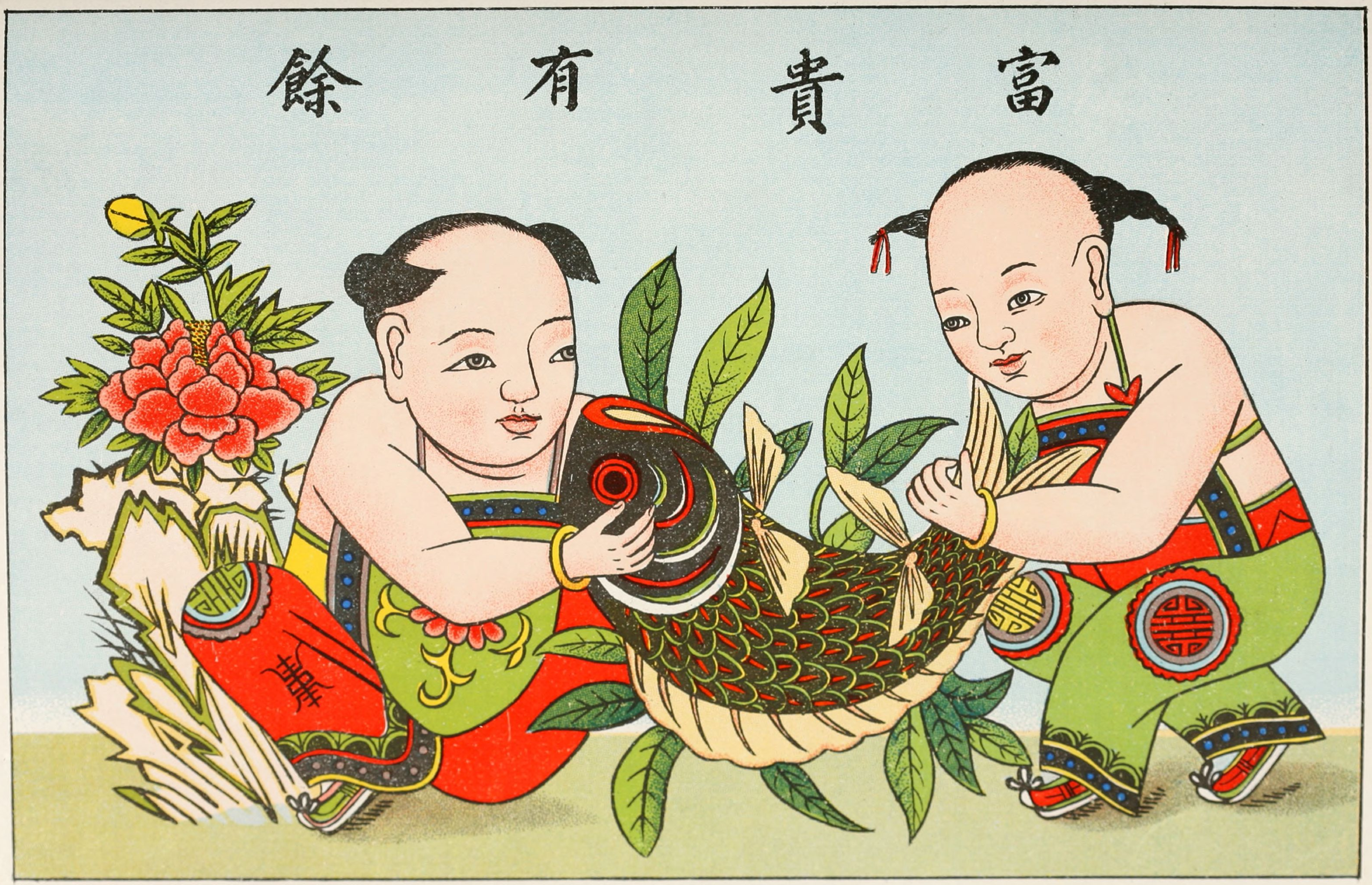
(1) *Fu* 富, affluence, wealth, riches. *Kwei* 貴, honourable, noble, exalted. Williams. Dictionary of the Chinese Language.

(2) *Yü* 餘, what is left after eating, superabundant. *Yiu-yü* 有 餘, he has more than enough, enough and to spare. Williams. Dictionary of the Chinese Language.

Fig. 223



Fou Koei yeou yu. Riche à rouler sur l'or.
The fish, a symbol of wealth—Rolling in wealth; rich as Crœsus.

ARTICLE XI.

MARVELLOUS TREES AND FRUITS.

Those who are intimately acquainted with China may have observed how the people pay superstitious honours to large trees, with wide-spreading foliage, especially if they have reached a great old age (1). In growing old, they have acquired more vital energy, *Tsing* 精, and are deemed to be endowed with a kind of mystic or spiritual power. Hence, they become the object of superstitious worship. Incense and candles are burnt beneath their protecting shade, fire-crackers are exploded, and bowings made towards them, as if they were gods. In China, whatever is old, be it animate or inanimate, may acquire this kind of mystic or spiritual power.

It is not intended to deal here with this primitive and unscientific belief; trees are venerable when of great age, like all other things, but they acquire thereby no new spiritual power. We shall, therefore, treat in this chapter only of some trees and plants deemed to be endowed with special mystic power, and hence capable of producing wondrous and superhuman effects. Even pictures of them produce the same results, and are for this reason the object of superstitious worship.

I. The Peach-tree, T'ao-shu 桃樹.

A). Peach-wood has been considered from the highest antiquity as a principal exorcising means and a powerful demon-expeller (1). It suppresses and subdues evil influences, and keeps the legions of spectres in check. The bark, gum, chips of the wood, and even twigs plucked from the tree, are also endowed with the same efficacy. Those twigs, which grow to the East or South, are the most powerful (2). In early times, sorcerers, when accompanying rulers, were armed with peach-rods, in order to keep away obnoxious influences (3). After the *"No"* 儺 ceremonies (4), all officials put up branches of peach-wood over their doors. A common prescription, even to-day, of Chinese doctors, is to order a decoction of peach-leaves for the purpose of expelling spectres from the body. At New Year's day, people, young and old, drink peach-soup, while at full moon many bathe the body in warm water, in which a peach-twig has been soaked. The seals employed by Taoist priests, *Tao-shi* 道士, for stamping charms, are usually made of peach-wood, or part of the root. It is considered that if they were made of any other wood, their efficacy would be of no avail for expelling spectres and evil influences.

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(1) The Chinese believe that very old trees are animated, and may be the abode of a Spirit, *Shen* 神. This false doctrine dominates all their botanical mythology, and accounts for tree and plant-worship by the people. Old pines, especially, are deemed to harbour the souls of the dead, whose remains they have sheltered for long years. Centennial trees are believed to give forth blood, if any one attempts to fell them. In the time of King Wu, *Wu-wang* 武王 (12th century B.C.), the people of *Yung Chow* 雍州 worshipped a big tree inhabited by a *Shen* 神. They took wine thither, and worshipped the tree with sacrifices. De Groot. The Religious System of China. Vol. IV. p. 280 (Tree and plant spirits).

Peach-wood arrows are shot at the "Heavenly dog", *T‘ien-keu* 天狗 (5), in order to protect children from the attacks of this

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(1) The peach is a symbol of the vernal sun, under whose influence it is clothed with blossoms, before a single leaf unfolds on its twigs, hence it has more vitality than all other trees, and is for this reason considered as a powerful demon-expeller. De Groot. The Religious System of China. Vol. VI. p. 957. — Chinese Superstitions. Vol. V. p. 504-505.

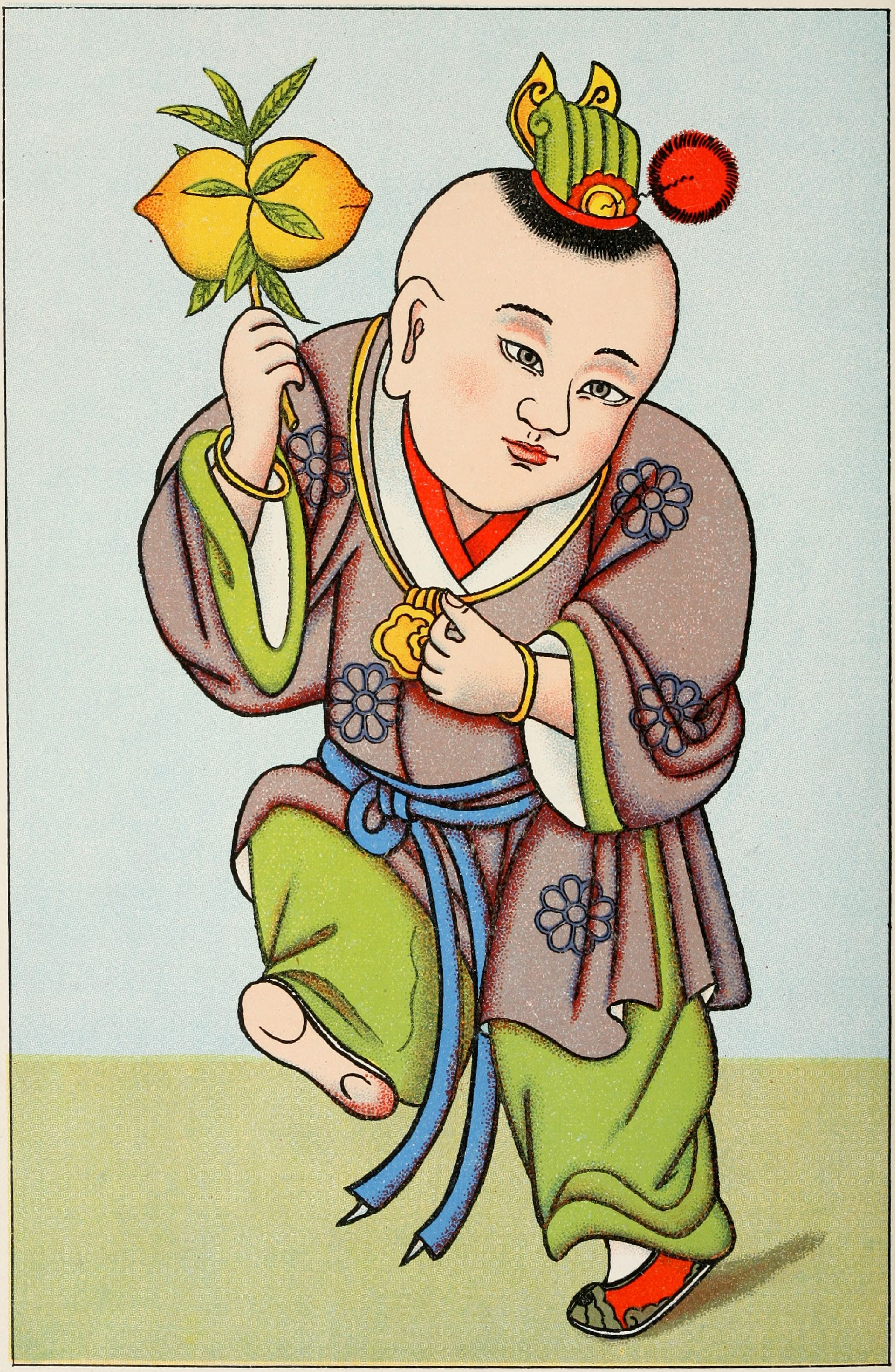
(2) The exorcising and healing power conferred on the peach by the sun abides especially in the branches. Those which grow to the East and South are reputed the best. De Groot. The Religious System of China. Vol. VI. p. 960.

(3) See Chinese Superstitions. Vol. II. Preface. p. II. note 1.

(4) The purpose of these ceremonies was to expel demons, supposed to cause disease and pestilence. Chinese Superstitions. Vol. II. Preface. p. II.

(5) See on this mysterious monster. Chinese Superstitions. Vol. I. p. 8. Illustration 8. — This demon appears as early as the 6th century in the Standard Histories. He is deemed to feed on the livers and blood of children, hence the panic he generally causes in Chinese homes. De Groot. The Religious System of China. Vol. V. p. 574.

Fig. 224.



La pêche de l'immortalité.

The Peach, symbol of Immortality (Taoist).

mysterious demon, that has fascinated the Chinese people for a long series of centuries.

Persons suffering from fever, swoon (1), or other demoniacal diseases, are cured by beating them with a peach-rod, or simply brandishing the rod over their heads. Peach-blossoms are also most powerful, and if taken with hot water, cure from convulsions, spasms and lethargy. It is with peach-rods that demons kill refractory souls in Hades (2).

In times of epidemics, men and women wear swords of peach-wood on the breast, as amulets, or suspend them over their doors. Wooden peach charms, placed over door-ways, prevent spectres from entering dwellings. Stakes of peach-wood, stuck in the ground, are deemed to protect houses and yards from all evil influences.

B). Though the wood, twigs and blossoms of the peach-tree produce marvellous effects, still more prominent is the position given to the fruit in the mystical fancies of Taoists.

Of traditional fame is the annual banquet served up to the Immortals by the Fairy Queen of the West, *Si-wang-mu* 西王母 (3), and in which peaches, grown in her magic groves, form a special dish. Some of these, she is said to have brought one day to the Emperor *Wu-ti* 武帝 (B.C. 140-86), of the Former Han dynasty, *Ts‘ien-Han* 前漢. On the seventh day of the seventh month, she appeared to him in all her fairy pomp (4), and presented him with four of her exquisite peaches. Having eaten them, he put away the stones, in the hope of raising trees from them, but the Fairy Queen said to him: "these peaches grow once only in 3000 years; the soil of China is too barren for them" (1).

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(1) Persons who have swooned may be cured by beating them with a rod of peach-wood. De Groot. The Religious System of China. Vol. VI. p. 960.

(2) See Chinese Superstitions. Vol. V. p. 506.—Treatise on the Buddhist hell, *Yuh-lih ch‘ao-chwen* 玉歷鈔傳 (A Taoist production).

(3) See on this "Fairy Queen". Chinese Superstitions. Vol. III. p. 258. Vol. IV. Illustration. n° 174.

(4) See above. Chinese Superstitions. Vol. V. p. 593.

Most of the Genii owed their immortality to peaches. Thus *Tung Tze-yang* 董子陽 lived in the recesses of the Poh-loh hills, *Poh-loh-shan* 博落山, for 90 years, on no other food than peaches, and water running from the rocks. *Kao K'ü-kung* 高丘公 became an Immortal by eating peach-gum. *Lü Tung-pin* 呂洞賓 gave a peach to the Fairy Damsel Ho, *Ho-sien-ku* 何仙姑, when she strayed into the recesses of the mountains, and thus she ascended to the Land of the Genii.

The God of Longevity, *Show-sing* 壽星, is sometimes represented emerging from a peach, thereby ever renewing his youth (2).

A peach-stone, cut in the shape of a padlock, is employed as a charm for prolonging the life of children (3).

In all Taoist legends dealing with the pursuit of immortality, the peach holds always a prominent place. The emperor *Shi Hwang-ti* 始皇帝 (B.C. 246-209), founder of the *Ts'in* 秦 dynasty, and *Wu-ti* 武帝 (B.C. 140-86), of the Former Han dynasty, *Ts'ien-Han* 前漢, both ardent votaries of the Taoist sect, ate magic peaches, hoping thereby to attain immortality, but nevertheless they followed the way of all flesh.

The peach is to-day the emblem of longevity and immortality, hence a picture of it is found in all pagan homes, in the hope that it would prolong life, and enable the inmates to attain a blissful old age.

The peach is also applied metaphorically to females and nuptials. The graceful elegance of the peach blossom symbolizes the virtues of a Chinese bride. This allusion is based on a stanza of the *Shi-king* 詩 經, or Book of Odes, commencing with these words: "graceful, O graceful yon peach-tree stands, blooming and bright are its flowers. This maiden comes to her husband's abode, well will she order her house and home" (1).

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(1) Home Traditions concerning the emperor Wu of the Han dynasty, *Han Wu-ti nei-chwen* 漢武帝內傳. A Taoist work of only a few leaves, recording principally Wang-mu's visit to the emperor. De Groot. The Religious System of China. Vol. IV. p. 304.

(2) See Chinese Superstitions. Vol. I. p. 22. Illustration n° 18.

(3) See Chinese Superstitions. Vol. I. p. 24. The mother attaches one of these padlocks on each of the child's feet.

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(1) See Legge. The Chinese Classics. Vol. IV. P.I. Lessons from the States, *Kwoh-fung* 國 風. Book I. Ode 6 (*T'ao-yao* 桃 夭). p. 12 (Praise of a bride going to be married).

II. The Pomegranate, Shih-liu 石榴 (1).

The pomegranate is the emblem of fertility and numerous progeny, because of the great number of seeds contained in its fruit. This symbolism is based on a pun upon the word *Tze* 子, which means kernel, stone, grain, and also offspring or descendants.

The pomegranate contains numerous small seeds, of a red or roseate colour, hence to offer this fruit to a person, implies a wish that he may have many children and numerous posterity. Pictures of this symbolical fruit, fully ripe, the pulp bursting open and the seeds thus well exposed, are hung up in houses, and are deemed to bestow fertility, and bless the home with numerous offspring. Such a present, offered to a family on the occasion of a betrothal or a marriage, is always of good omen.

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(1) Pomegranate, *Shih-liu* 石榴; also called *Ngan-shih-liu* 安石留 *(Punica Granatum).* It is not indigenous in China, but was introduced from Central Asia at the beginning of the christian era. About Nanking, it attains from 15 to 20 feet in height. The leaves are lance-shaped, and the flowers scarlet or pale red The fruit is outwardly of a beautiful orange colour, shaded with red. It contains numerous seeds, each inclosed in a layer of pulp of a reddish colour. The Chinese grow it more for ornament than for the fruit. Encyclopædia Sinica. p. 446. — Century Dictionary and Cyclopædia.

Fig. 225.

La grenade symbole d'une nombreuse postérité.

The Pomegranate, symbol of numerous progeny.

Fig. 226

Près du nénuphar on voit une cigogne, au-dessus plane le phénix.
Donc gage d'une nombreuse et heureuse postérité.
Lotus Flower, Stork and Phœnix.
(Symbols of numerous and happy descendants).

III. The Lotus, Lien-hwa-tze 蓮 花 子 (1).

The lotus, owing to the many seeds which it contains, is also an emblem of numerous progeny.

In Buddhist temples, several gods and goddesses are represented seated on the lotus. Thus pictures of Amitabha, *O-mi-t'o-fuh* 阿彌陀佛, represent him sometimes emerging from a lotus-blossom, or seated on a pedestal of lotus-leaves (2). The famous Goddess of Mercy, *Kwan-yin* 觀音, is also represented wafted on the waters of the Eastern Sea, and seated on a lotus-flower (3).

The lotus-flower, petals and fruit, are all sacred symbols peculiar to Buddhism.

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(1) *Lien-hwa* 蓮 花 *(Nelumbium speciosum).* The Lotus-flower, or water-lily, a flower sacred to Buddha. The lotus represents the evolution of Buddhist worlds from eternal cosmic matter. Beal. A Catena of Buddhist Scriptures from the Chinese. p. 11.—Chinese Superstitions. Vol. III. p. 278. note 4.

(2) Monier Williams. Buddhism. p. 483 (Images of the Buddhas).

(3) When adherents of Buddhism depart from this world, they are placed by *Kwan-yin* 觀 音 in the heart of a lotus, and borne to the Western Paradise. Johnston. Buddhist China. p. 104.

IV. The Pine-tree, Sung-shu 松 樹.

The pine-tree, on account of its ever verdant foliage, and its great vitality, is an emblem of longevity and immortality. Its resin is considered as animated soul-substance, the counterpart of blood in men and animals. Taoist seekers after immortality consume much resin, hoping thereby to prolong life and attain immortality. *Kiu-sheng* 仇 生, who lived under *Ch'eng-t'ang* 成 湯, founder of the *Shang* 商 dynasty (B.C. 1766), was indebted for his longevity to pine-resin. *Chao-kü* 趙 瞿, through eating juice of pine-trees reached the fine old age of 170 years, without his teeth dropping out or his hair turning grey (1). The God of Longevity, *Show-sing* 壽 星, is usually represented standing at the foot of a pine, while a Fairy-crane, *Sien-hoh* 仙 鶴, perches on a branch of the tree. In superstitious pictures of "happiness, honours and longevity", *Fuh-luh-show san-sing* 福 祿 壽 三 星, the pine-tree alone represents longevity, in the same manner as the bat symbolizes happiness.

A fungus, called *Fuh-ling* 茯 苓 (2), grows on the root of the pine-tree, and is believed by the Chinese to suppress all sensation of hunger, cure various diseases, and lengthen life. This curious product is much cultivated in the province of *Nganhwei* 安 徽, the lumps sometimes attaining the size of a human head (3).

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(1) De Groot. The Religious System of China. Vol. IV. p. 297 (Human life prolonged by pines).

(2) *Fuh-ling* 茯 苓. *Pachyma Cocos*, known in the East as "China root".

(3) De Groot. The Religious System of China. Vol. IV. p. 300.—Variétés Sinologiques. Vol. II. p. 83 (La province du Ngan-Hoei).

Fig. 227

Le Cerf, symbole de la dignité officielle.

Sur le sapin est perchée une cigogne, oiseau de la longévité.

The Stag and Stork, symbols of official honours and longevity.

Aux jeunes mariés. Explication: *Tsao* (branche de jujubier,) *Cheng* (instrument de musique) et *Tse* (enfants). "*Tsao chen tse*" en langage vulgaire, signifie: Engendrez vite des enfants.

"Tsao-sheng-tze". Quickly beget children (a pun on the three characters).

V. *The Jujube, Tsao-tze* 棗子 (1).

The name of the jujube, *Tsao* 棗, is identical in sound with another *Tsao* 早, meaning quickly, soon or in good time. Through a pun on these two characters, a person wishing to flatter an official would say in offering him some jujubes: *Tsao-sheng* 早升, that is, may you receive rapid promotion!

Should jujubes be offered on the occasion of a marriage, the donor would say: *Tsao-sheng* 早生, that is, quickly beget children.

Now, in order to better express the latter idea, Chinese painters frequently depict beside the jujube a small mouth-organ, called *Sheng* 笙. As this word is pronounced exactly like *Sheng* 生, meaning to beget or bring forth, the phrase implies, owing to the pun upon the word, quickly bring forth a son. All these ideas are graphically set forth in the annexed illustration. A child bears in its hand a branch of the jujube, *Tsao* 棗; another displays a small mouth-organ, *Sheng* 笙, while in a corner of the picture, a young spouse exhibits with pride her offspring, *Tze* 子. We have thus a rebus, expressing a wish, *Tsao-sheng-tze* 早生子, which interpreted means, may you be soon a happy mother.

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(1) *Tsao-tze* 棗子 *(Zizyphus jujuba).* The buck-thorn or jujube tree, whose fruit is commonly called a date by foreigners, from the resemblance in taste and form. It is cultivated in North and Central China. The fruit is brown and plump when fresh, but shrivels when dried. Different varieties are eaten fresh, dried, preserved in sugar, stewed or smoked. Williams. Dictionary of the Chinese Language.—Encyclopædia Sinica. p. 264.—Chinese Superstitions. Vol. I. p. 33. Vol. V. p. 652. note 3.

VI. The Bamboo, Chuh 竹 (1).

The verdant foliage of the bamboo has led to its being chosen as an emblem of longevity, and like the pine, it holds a prominent place in symbolical pictures. It is, moreover, regarded as peculiarly powerful over goblins and imps. In several places, a rod of green bamboo is carried at funerals, by near relatives of the deceased, and is supposed to be efficacious in driving away evil spirits, who might obstruct the way to the burial place (2).

VII. The Plum-tree, Mei 梅 (3).

The flowers of the plum-tree, interwoven with those of the peach, are deemed most efficacious for driving away evil spirits. Pagans are wont to gather these flowers at the "festival of the tombs", *Ts'ing-ming* 清 明, and hang them up in their homes as powerful exorcising agents. Under the influence of Western life and science, the superstitious ideas connected with the flowers of the peach and plum-tree, tend to disappear at the Open Ports, especially in Shanghai, where the gathering of them is now largely considered as a Spring outing after the severe cold of the Winter months.

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(1) *Chuh* 竹 (the original form represented leaves drooping on two stalks, in which way the Chinese draw the bamboo). The bamboo, of which the Chinese reckon 60 varieties. Williams. Dictionary of the Chinese Language.

(2) Bamboo roots are the terror of robbers and thieves, and spectres also fear them. Decoctions of them cure patients struck with demoniacal diseases, or suffering from convulsions. De Groot. The Religious System of China. Vol. VI. p. 1075.

(3) *Mei* 梅. A general name for plums and prunes. Williams. Dictionary of the Chinese Language. — The plum is regarded as possessing mysterious virtues for driving away evil spirits, but it is not thought equal to the willow. Dennys. The Folk-lore of China. p. 47.

Fig. 225

"Tchou pao ping ngan"

Un bébé tient un vase à fleur contenant des rameaux de bambou.

Le bambou ici est symbole de paix et de santé.

The Bamboo, symbol of peace and happiness (a demon-dispeller).

VIII. The Willow, Liu-shu 柳 樹 (1).

The willow-tree has been already mentioned in this volume, when speaking of the "festival of the tombs", *Ts‘ing-ming* 清 明 (2). In North *Kiangsu* 江 蘇, especially in the country about *Kaoyiu-chow* 高 郵 州, and *Yangchow-fu* 揚 州 府, and the lowlands extending from the Grand Canal to the sea, all young men wear a green willow-branch in their hair at the "festival of the tombs" (3). They will, thus, it is believed, escape being changed into a brown dog in a subsequent existence. The willow is considered most efficacious for keeping off wicked spirits and evil influences. In pictures of the Goddess of Mercy, *Kwan-yin* 觀 音, Chinese painters represent her as seated on a rock, while beside her may be seen a willow-branch in a vase of water (4). The Goddess employs this mysterious water and the branch for putting demons to flight (5). It is perhaps for this reason that the willow-tree is used in warding off attacks of evil spirits. Taoist witches, *Tao-nü* 道 女, also employ a small image made of the wood of the willow-tree, for the purpose of communicating with the spirits of the dead. The image is sent to the nether world, where the disembodied spirit is deemed to enter it, and give the desired information to surviving relatives (1).

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(1) *Liu* 柳, the willow-tree. Composed of *Muh* 木 (wood), and *Mao* 卯, the second of the three cyclic characters, which denote the East or the Spring, that is to say, it is the tree of the midmost month of Spring, which contains the equinoctial victory of light over darkness. De Groot. The Religious System of China. Vol. VI. p. 999.

(2) See above. Chinese Superstitions. Vol. V. p. 503 (Efficacy of willow-branches).

(3) Doolittle states: It is generally believed that on the "festival of the tombs", the ruler of Hades allows the imprisoned spirits to revisit the earth, and possibly some of them might intrude their society where they are not welcome. The willow-branch keeps them off. Doolittle. Social Life of the Chinese. Vol. II. p. 50.

(4) See Chinese Superstitions. Vol. I. Illustration 1. — The two symbols of the vase and the dove were adopted from Northern Buddhism. Getty. The Gods of Northern Buddhism. p. 71.

(5) Getty adds that the willow-branch is used for sprinkling around her the divine nectar, which the Chinese call "sweet dew", *Kan-lu* 甘 露. Getty. The Gods of Northern Buddhism. p. 72. — Chinese Superstitions. Vol. II. p. 214.

IX. The Chestnut, Lih-tze 栗子.

The chestnut is held in China to be a fruit of happy omen. When offered to a newly married couple, it implies the wish of numerous progeny. This symbolism is based upon a pun. *Lih-tze* 栗子, the chestnut, is similar in sound with another *Lih-tze* 立子, meaning "to beget children". The zest of these symbolical gifts is highly appreciated by the superstitious masses, and in everyday life few fail to send such presents on the occasion of a betrothal or a marriage (2).

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(1) See on these Taoist witches, and their marvellous willow image. Chinese Superstitions. Vol. V. p. 488-489.

(2) See Chinese Superstitions. Vol. I. p. 33 (Auspicious presents offered on the occasion of a marriage).

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ARTICLE XII.

MARVELLOUS PLANTS AND FLOWERS.

I. The Milfoil or Yarrow, Shi-ts'ao 蓍草 (1).

It is recorded in various places throughout the History and Annals of the Chinese nation, that the milfoil or yarrow has been frequently employed by rulers, officials and the people for purposes of divination. Divining by this plant and its stems was called *Shi* 筮, meaning to forecast (2).

Together with the milfoil, the tortoise-shell was also generally consulted (3). Thus in the time of the *Chow* 周 dynasty (B.C. 1122-249), augurs and diviners swarmed, and solved all doubts in government affairs by consulting the tortoise-shell and the milfoil. The following are a few examples selected at random from the Historical Annals.

During the reign of King Hwei, *Hwei-wang* 惠王 (B.C. 676-651), Duke *Hsien* 獻, of the Principality of *Tsin* 晉, desired to take as consort the lady *Li-ki* 驪姬, and consulted thereon the tortoise-shell and the divining stalks. The tortoise replied: "do not take her to wife". The milfoil, on the other hand, determined: "you may wed her". The duke added, saying: "I prefer following the advice of the milfoil". — The diviner then said: "the tortoise gives surer indications than the milfoil (1), hence you would do well in following its decisions". The duke persisted in his determination, and wedded the lady *Ki* 姫 (2), who gave him the boy *Hsi-tsi* 奚齊, his successor on the throne (3).

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(1) *Shi-ts'ao* 蓍草 *(Achillea Sibirica).* The milfoil or yarrow. A composite herb of a grayish green colour, and a foot or two high. The leaves are numerous, bipinnate and very finely divided. The flowers, white or slightly rose-coloured, are corymbed. Each corolla has five petals. The leaves and flowers are highly aromatic. It grows much about the grave of Confucius, and is sold in parcels of 64 stalks for purposes of divination. Williams. Dictionary of the Chinese Language. — Chinese Superstitions. Vol. IV. Preface. p. XI. note 6.

(2) See Chinese Superstitions. Vol. IV. Preface. p. XI. note 7.

(3) See on divination by the tortoise-shell. Chinese Superstitions. Vol. IV. Preface. p. X.

In the *Li-ki* 禮記, or Record of Rites, Chapter I, entitled "Summary of the Rules of Propriety", *K'ü-li* 曲禮, we find the following rules laid down for consulting the stalks, and determining thereby whether a day would be lucky or not. This method was adopted by rulers and the people from the remotest antiquity. "It was by consulting the tortoise-shell and the stalks, that the ancient sage kings made the people believe in seasons and days, revere spiritual beings, *King kwei-shen* 敬鬼神, and stand in awe of their laws and orders. It was also by these methods, that they decided their perplexities and settled their misgivings. Hence, it is said: if you have doubts, and have consulted the stalks, you need not any longer think that you will do wrong. If the day be clearly fixed, boldly do on it what you desire to do" (4).

Needless to tell us, after quoting the above text, that the ancient kings and sages did not select lucky days. They did so before sacrificing to spirits or ancestors, engaging in military expeditions, fixing the day for a burial, a marriage or a capping ceremony (5).

This practice has been adopted by the whole body of the literati and disciples of Confucius down to the present day (1). Many Westerners think that these Confucian scholars are in nowise superstitious. The most eminent among them, *Chu-hsi* 朱熹 (A.D. 1130-1200), who lived in the time of the Southern Sung, *Nan-Sung* 南宋, dynasty, consulted the stalks, when he and his disciples encountered adverse fortune. Appointed royal preceptor at the court of *Ning-tsung* 寧宗 (A.D. 1195-1225), after a stay of only 46 days, he was dismissed from the palace. Not content with this, the emperor got the queen-dowager, who then held the reins of power, to issue an edict, forbidding the use of the philosopher's commentaries on the Classics by the scholars of China, and as many as 59 of his adherents were dismissed from the government service (2). Every official, before taking the seals of office, was bound to declare that he discarded the principles of the new school. *Chu-hsi* 朱熹, deprived of his court function and titles, drew up a memorandum, which he intended to present to the emperor. It was couched in such violent and sarcastic language, that his disciples feared the worst would happen both to the writer and themselves. *Ts'ai Yuen-ting* 蔡元定 (3), his bosom friend, advised him to consult the stalks, as to the wisdom of presenting the memorandum. The choice fell on a passage from the *Yih-king* 易經, or Classic of Changes, "*Tung-jen*" 同人, that is "be with your fellow-men". *Chu-shi* 朱熹 pondered over the reply, and said: "that means that I must follow the advice of my disciples".

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(1) See Chinese Superstitions. Vol. IV. Preface. p. VI.

(2) The lady *Ki* 姫. One of the fatal beauties of Chinese history. She was the daughter of a barbarian chieftain. Captured in B.C. 672, in an expedition undertaken against her tribe by *Duke Hsien of Tsin* 晉獻公, she was taken by him to wife, and became the favourite among many concubines. Mayers. Chinese Reader's Manual. p. 116.

(3) See Mayers. Chinese Reader's Manual. p. 51. While still a boy, he was murdered immediately after his accession, by the ambitious minister *Li-k'oh* 里克.

(4) *Li-ki* 禮記, or Record of Rites. Book I. *K'ü-li* 曲禮. Legge's translation. p. 94.—Couvreur. Chinese text. Vol. I. p. 62. — Chinese Superstitions. Vol. IV. Preface. p. IX.

(5) See Chinese Superstitions. Vol. IV. Preface. p. V.

Despite this determination, the aged philosopher remained disgraced, and was closely watched till the end of his days. He died A.D. 1200.

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(1) Wieger. Histoire des Croyances Religieuses en Chine. p. 139.

(2) Mc Gowan. The Imperial History of China. p. 409 (Reign of Ning-tsung 寧宗 A.D. 1195-1225).

(3) *Ts'ai Yuen-ting* 蔡元定. A.D. 1135-1198. Celebrated among the schoolmen of the *Sung* 宋 dynasty, notably for his labours in elucidation of the text of the *Yih-king* 易經, or Classic of Changes. Was highly revered by *Chu-hsi* 朱熹, whose friend and correspondent he became, and who in turn bestowed instruction on his son *Ts'ai-ch'en* 蔡沉. Mayers. Chinese Reader's Manual. p. 227.

II. Sweet-flag and Mugwort, Ch'ang-p'u-ts'ao 菖蒲草 — *Ngai* 艾.

Popular credulity attributes to the sweet-flag, *Ch'ang-p'u-ts'ao* 菖蒲草 (1), great efficacy for warding off attacks of evil spirits. This is owing to the fact that it has sword-shaped leaves, and a strong, aromatic smell deemed to be obnoxious to demons and spectres. Mugwort, *Ngai* 艾 (2), has also a pungent odour, hence its supposed efficacy in counteracting the influence of evil spirits. On the fifth of the fifth moon, all households in China nail up bunches of these two plants over the lintels of their doors (3).

III. The Chinese Everlasting, Wan-nien-ts'ing 萬年青.

The Chinese everlasting is a plant which remains for ever green, hence its name, *Wan-nien-ts'ing* 萬年青 (4). It is offered as a present on the occasion of a betrothal or a marriage, and expresses the wish that the happiness of the newly married pair may last for ever. Such a present is always held to be of good omen, and even deemed to promote effectively a happy union. See annexed illustration, exhibiting a present of everlastings, and the wish that the family may enjoy long life, *Wan-nien-kia-k'ing* 萬年家慶 (5).

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(1) *Ch'ang-p'u-ts'ao* 菖蒲草 *(Acorus calamus).* The sweet-flag, which grows in marshy places, and is highly exalted by Chinese medical authors for its invigorating and immortalizing power; and by sorcerers for its demon-repelling efficacy. De Groot. The Religious System of China. Vol. IV. p. 321. Chinese Superstitions. Vol. V. p. 502.

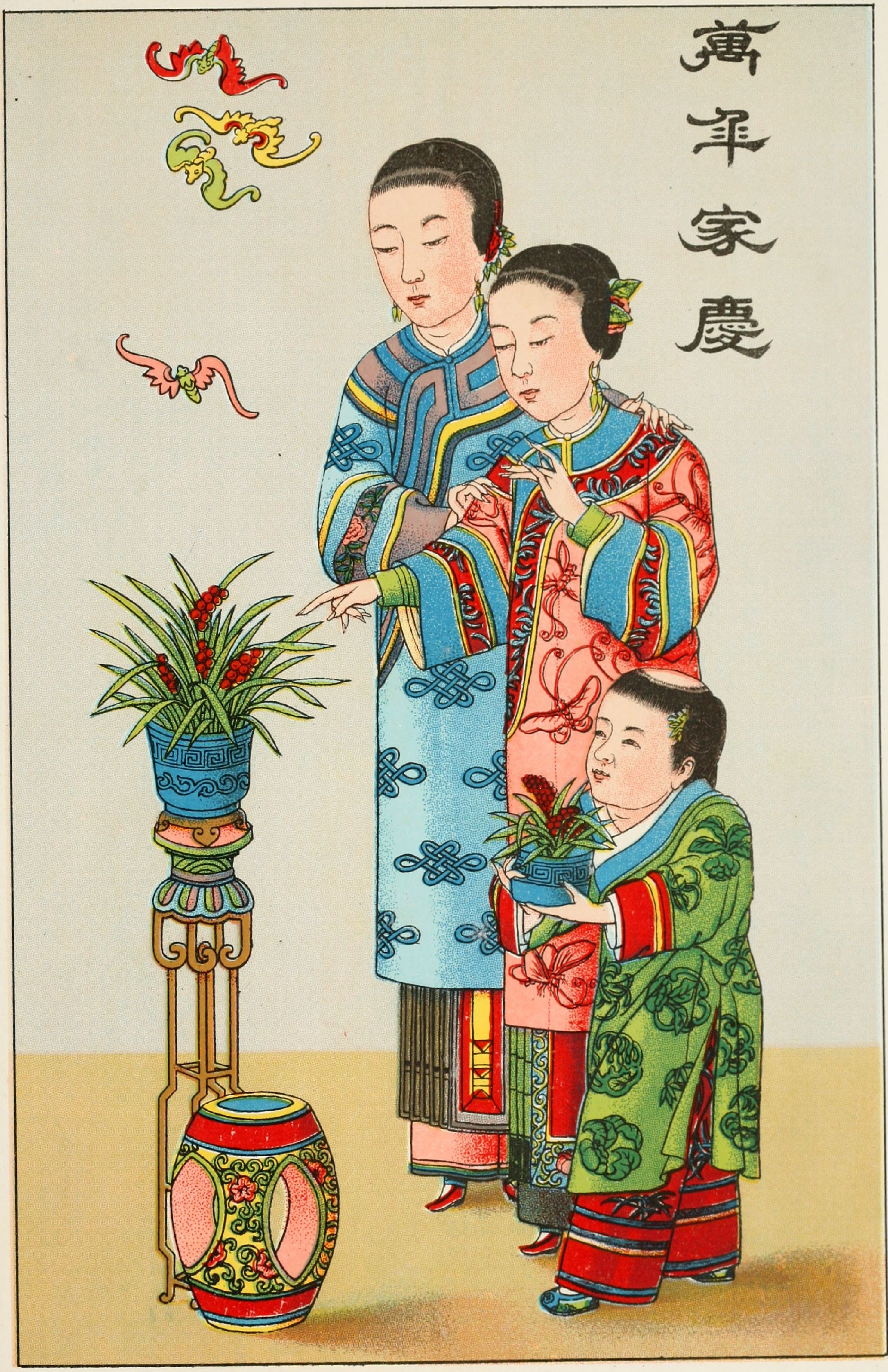
(2) *Ngai* 艾 *(Artemisia vulgaris).* Artemisia, mugwort, or any plant from which moxa is obtained. Williams. Dictionary of the Chinese Language.

(3) See Chinese Superstitions. Vol. V. p. 502 and 646.

(4) *Wan-nien-ts'ing* 萬年青 *(Rhodea Japonica).* From *Wan* 萬, ten thousand, a myriad. *Nien* 年, a year, a revolution of the seasons. *Ts'ing* 青, the dark green of plants. Hence "the plant which remains for ever green, an everlasting". Williams. Dictionary of the Chinese Language.

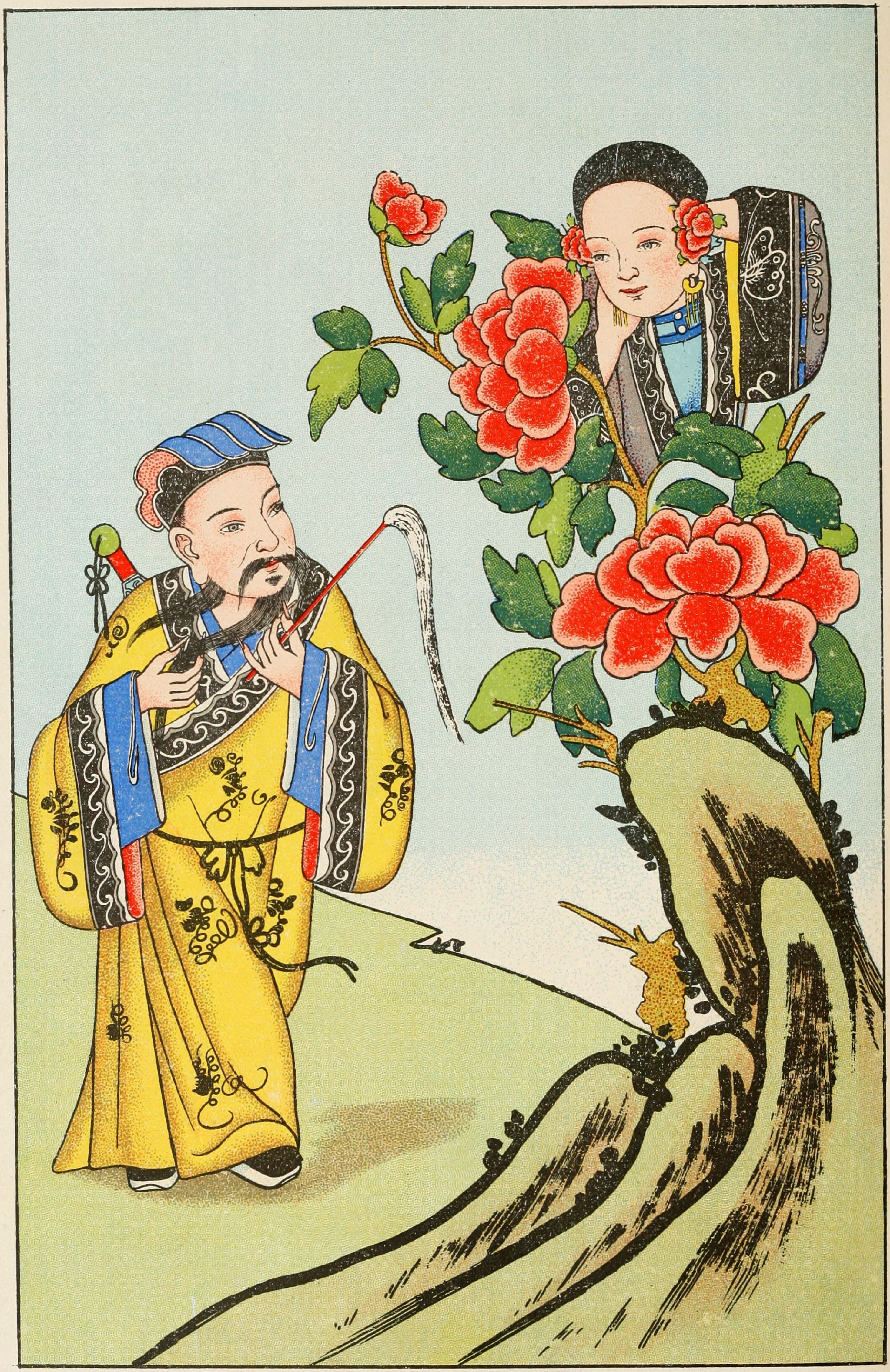
(5) *Kia* 家, the family, the household. *K'ing* 慶, to congratulate with good wishes and gifts. Hence "to wish the family long life". Williams. Dictionary of the Chinese Language.

Fig. 230



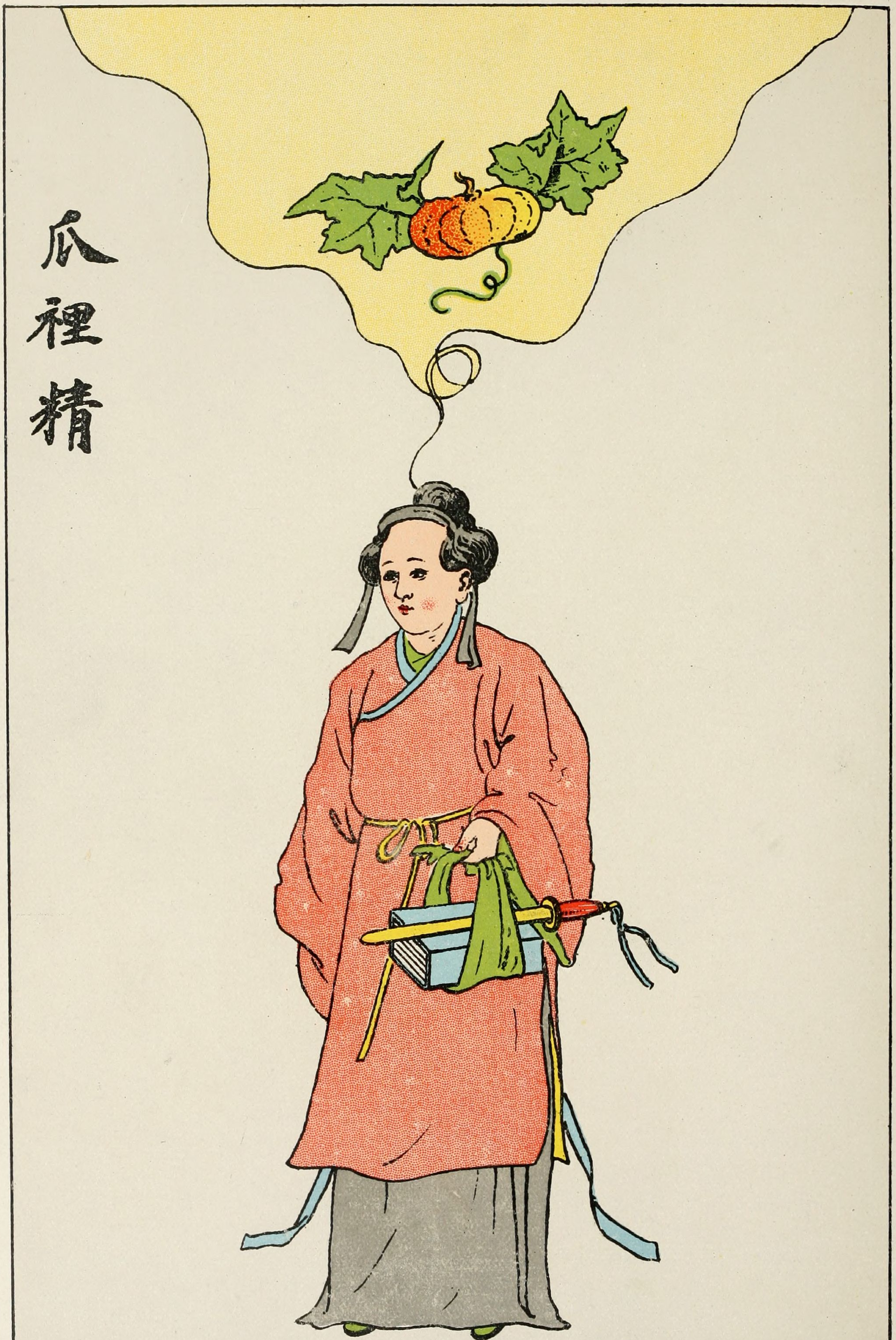
"Wan nieu kia king"
Le vase de fleur contient la fleur nommée
"Wan-nieu-tsing", Dix mille années vertes.
Jeu de mots entre *"Tsing"* vert et *"King"* féliciter.
The Chinese Everlasting, symbol of happiness and longevity.

Fig. 231



Liu Tong-ping (l'Immortel et le patron des lettrés.)
en contemplation devant une pivoine. Le titre est
"*Liu Tong-ping Hi mou tan.*"
Lü Tung-pin (Taoist mystic and Immortal) admiring a peony.

Fig. 232



Citrouille transcendante.

The Pumpkin Sprite (in female form).

IV. *The Peony, Meu-tan-hwa* 牡丹花 (1).

The peony is considered in China to be the queen of flowers. It is the emblem of happiness and riches, and always occupies a prominent place in pictures exhibiting family rejoicings and festivals, *Man-t'ang-hung* 滿堂紅, i.e. the whole hall is red, because in all circumstances of rejoicing the house is hung in red.

Generally, this flower is in the eyes of pagans the emblem of a favourite beauty. The annexed illustration expresses this idea, and the reader can see the Immortal Lü Tung-pin admiring a peony, *Lü Tung-pin hsi-meu-tan* 呂洞賓戲牡丹 (2).

V. *The Pumpkin, Kwa* 瓜 (3).

The pumpkin, owing to the many seeds contained in its fleshy pulp, is an emblem of fertility and numerous progeny. The annexed illustration exhibits a pumpkin metamorphosed into a sprite, *Kwa-li-tsing* 瓜裡精, and disguised in female form (4).

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(1) *Meu-tan-hwa* 牡丹花 *(Pæonia moutan)*. The Peony. It is a native of Central Asia. The Chinese species is shrubby, with large rose-coloured flowers, several on a stalk. Its root was formerly considered a charm. Century Dictionary and Cyclopædia.

(2) See on *Lü Tung-pin*. Chinese Superstitions. Vol. V. Fourth month, 14th day. p. 581.

(3) *Kwa* 瓜 *(Cucurbita pepo)*. The Pumpkin. It is of Asiatic origin, and has lobed leaves, almost prickly as are also the stalks. The fruit is nearly globular, or rather oblong and flattened at the ends. It is of a deep orange yellow when ripe, and contains numerous seeds embedded in the pulp. Century Dictionary and Cyclopædia.

(4) Plant spirits assume anthropomorphous shapes, generally that of a man, woman or child, and sometimes that of an animal, dwelling in or near the plant, and emerging from it at times to do harm or to dispense blessings. De Groot. The Religious System of China. Vol. IV. p. 273 (Animated plants).

APPENDIX.

Marvellous Minerals.

The mystic powers of the animal and vegetable kingdoms have been set forth in the previous chapters ; we shall now complete this study by a few words on the wondrous effects ascribed to the mineral world.

The belief prevailed in ancient times, and is still held at the present day, that jade, gold and pearls are endowed with the property of prolonging man's life, and even preserving the body from decay after death. The life-conferring power inherent to these metals and precious stones, is derived from their mystic relation with heaven (1), and the *Yang* 陽 principle of Nature. In the time of the *Chow* 周 dynasty (12th century B.C.), jade pounded and reduced to fine powder, was taken internally as food. It was also believed that immortality could be secured by eating from bowls of jade (2).

Jade, gold and pearls were also placed in the mouth of the dead, and the various apertures of the corpse, for the purpose of preventing decomposition (3). Princes sent pieces of jade to be placed in the mouth of their deceased friends (1). This stuffing of the body with jade took the place of embalming in Western countries, but of course it had not the same effect.

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(1) For a long series of ages, peculiar animation and life-prolonging power was attributed to jade and gold, on account of their mystic relation with heaven, which is the chief seat of the Universal *Shen* 神. The *Yih-king* 易經 says : "the empyrean region is jade and gold". *T'ien wei yuh, wei kin* 天爲玉爲金. De Groot. The Religious System of China. Vol. I. p. 271. Vol. IV. p. 330.

(2) The emperor *Wen-ti* 文帝 (B.C. 179-156), of the Former Han dynasty, *Ts'ien-Han* 前漢, acquired a drinking-cup of jade, on which was carved the following inscription : "Master of mankind, may thy life be prolonged to the great delight of this world". De Groot. The Religious System of China. Vol. I. p. 272.—Laufer. Jade p. 297 (A study in Chinese archæology and religion).

(3) *Koh-hung* 葛洪 (an alchemistic author of the 4th century) says : "if there be gold and jade in the nine openings, the result is that the corpse does not putrefy". It was an established rule with the House of *Han* 漢, to bury every prince or feudal lord with boxes of jade in order to prevent putrefaction. De Groot. The Religious System of China. Vol. I. p. 273-274.

In some places, lumps of stone are kept in temples as objects of worship. This is owing to their having increased, or moved about accidentally, or because they have been noticed sweating at certain times of the year. This last phenomenon, as every student of science is fully aware of, is simply due to condensation of vapour upon a cool surface. Visitors to *Hanshan-hsien* 含 山 縣, in the province of *Nganhwei* 安 徽, may see huge pieces of stone set up in small shrines on the hill-side, and worshipped by the people. It is a kind of fetichism, similar to that practised by savages in the lower stages of civilisation.

In terminating this series of superstitious practices, it is needless to point out to the reader the hold that these beliefs, sentiments, customs and practices exert over the nation. It may even be said that they enter largely into the life and habits of rulers, literati and the people, and influence all their acts from the cradle to the tomb. To eradicate them will require the combined efforts of religion and science, and when this work is accomplished, China will enjoy the fulness of truth, and thus also attain more prosperity and happiness than she ever realized in the hoary past.

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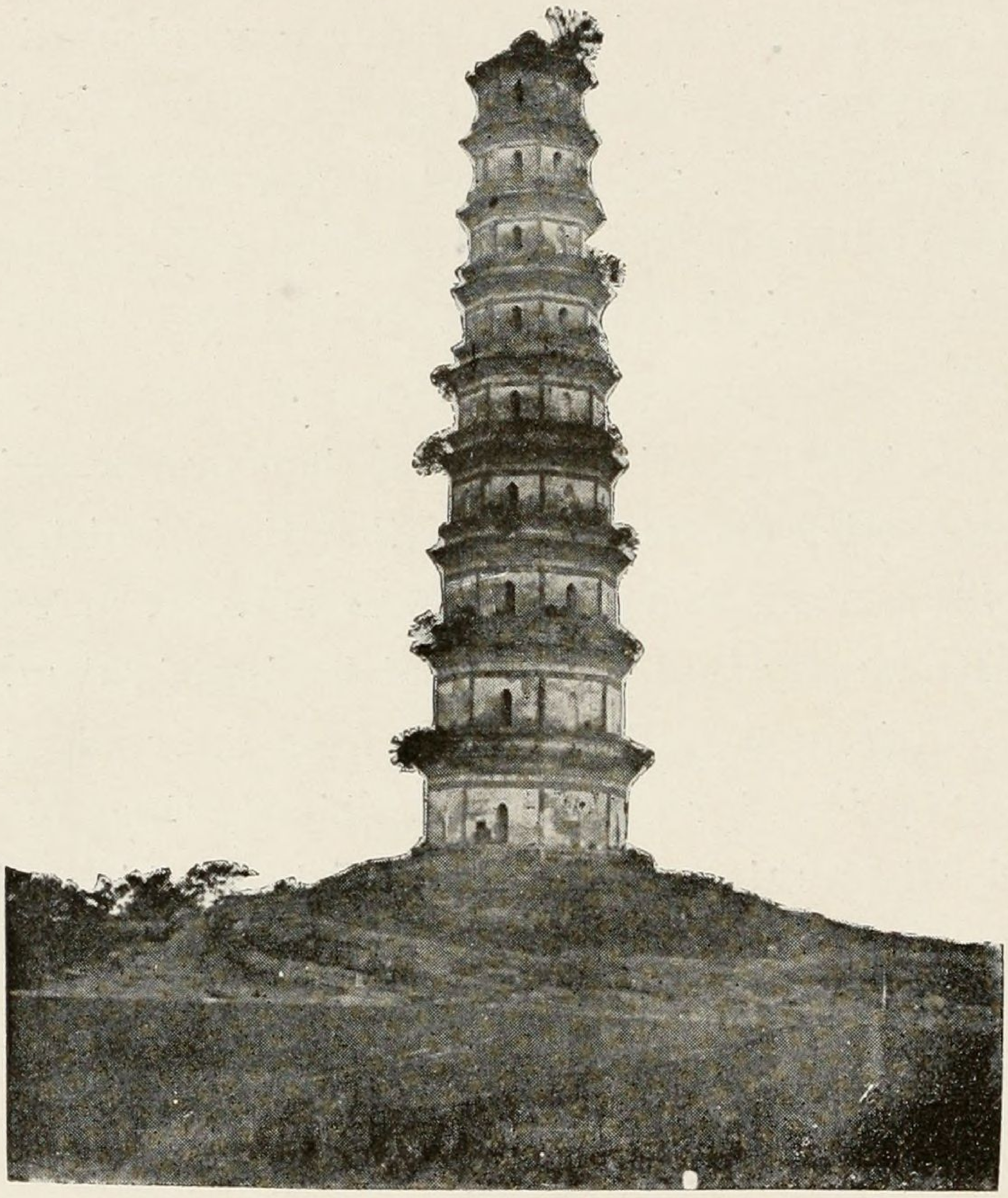
(1) See the presentation of these gifts described in the *Li-ki* 禮 記, or Record of Rites. Book XVIII. Miscellaneous Records. *Tsah-ki* 雜 記. § 1. P. 2. n° 31. (Sending the gem for the mouth). Legge's translation. Vol. II. p. 145.



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